The LUTHERAN

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COLLEGE CAMPUS
A Christian atmosphere is important

39, No. 31

MAY 1, 1957

CENTS

EXAMPLE

TWO YEARS SPENT in military service overseas had upset Bob Davison's viewpoint on a lot of things. When he returned to the quiet campus of a church-related college to complete his course, he found himself rebelling at routines and inclined to question and scoff a good deal more than he had formerly.

Bob's friends argued earnestly with him, but they didn't accomplish much. Bob gradually became an outsider in campus life.

ONE NIGHT WHEN he couldn't sleep he arose and went out for a pre-dawn walk to try to straighten things out in his own mind. It didn't seem to help. As he returned to the campus, he was surprised to see Dr. Merritt, one of the professors whom he particularly admired, walking in the morning mist.

"Maybe I can talk to him," Bob th as he quickened his pace to catch up the teacher. "Wonder where he's go

Dr. Merritt climbed the stone steps campus chapel. Quietly, Bob followed watched the professor walk up the kneel in one of the front pews and bo head.

LATER THAT MORNING Bob's friends pleasantly surprised when he willingly along to the chapel service. "What's pened?" they asked.

"When you know where to look f answer, you might as well try to fi Bob said with a cryptic smile. —A.

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COVER PICTURE: Students listen as hymns are played by carillon in tower of campus building.

THE CHURCH IN THE NEW

Church colleges praised

When educational institutions play down God, it leads "before long, to distorting everything else," said Dr. Franklin Clark Fry, United Lutheran Church president, in a statement issued in support of National Christian College Day, which was observed on April 28.

"Truth is not truth unless it is seen in a right perspective," the ULC leader continued. "That is the unique calling of Christian colleges. All that we stand for as religious people will suffer if they wither away or diminish."

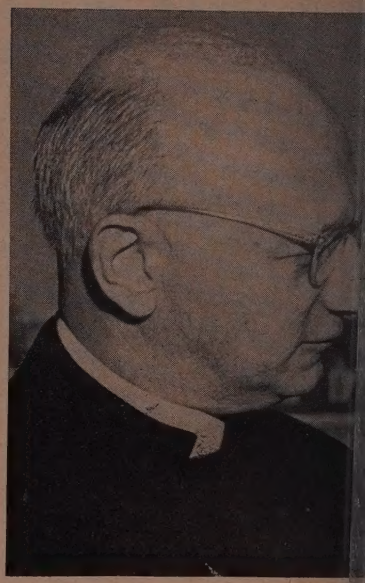
Church colleges are facing unusual needs in order to raise faculty salaries and improve their physical plants, said Dr. Gould Wickey, executive secretary of the ULC Board of Higher Education and chairman of the interdenominational committee which sponsors the college day. ULC synods support 13 colleges.

Most important mission field today is on the college campus, according to Episcopal Bishop Charles J. Kinsolving III of New Mexico. Unless the church is active on the campus its influence lacks the strength needed when the religious convictions of young people are being shaken, he said.

ULC membership at new high

Baptized membership in the United Lutheran Church climbed to a new peak of 2,336,025 in 1956, Dr. F. Eppling Reinartz, ULC secretary, reported to the Executive Board in New York this month. The figure represented an increase of 65,323 or 2.87 per cent over 1955. Numerical gain was largest in ULC history.

According to other preliminary figures tabulated by the ULC secretary, confirmed membership reached a new high of 1,596,909. This marked a net of 41,201 members during the year. Communicants numbered 1,168,227, representing a 38,035 gain over 1955.



REPORTS MEMBERSHIP GAIN
Dr. F. Eppling Reinartz

There are now 4,506 pastors on rolls of ULC synods, 116 more than year ago. The 4,443 congregations a net increase of 60. Ninety new mi were organized, but merging and dis ing congregations cut down the net

Actually ULC congregations welc into membership by baptism, con tion, transfer or restoration a to 238,211 souls. Since many of thes transferred from other ULC con tions, the church-wide total was n fected. Also offsetting gains were due to death or dismissal.

regational expenses climb

ongregations during 1956 contributed
than ever before for ULC appor-
nent, synodical expenses, and also
more for their own current needs,
Reinartz reported. Benevolence giv-
for the ULC and for synods was
053,054, an increase of $907,263
1955.

cal expenditures by congregations
ed $72.2 million, a jump of $6.3
n over 1955. Congregational prop-
was valued at $495 million, a gain
arly $43 million in the year. At the
time total indebtedness increased
y $6 million to $47 million—roughly
er cent of the total property value.
tal giving by ULC members for
hurch causes during 1956 was
291,014. This was $7,218,762 more
in 1955.

stana reports biggest gain

e Augustana Lutheran Church,
h is currently negotiating with the
in a possible four-way merger which
d also include the American and
ish Evangelical churches, reported
month that its baptized membership
e close of 1956 had reached a total
7,504. This showed a gain of 20,518,
Emeroy Johnson, the church's stat-
an, announced. The number of
sms performed was 20,320, highest
ay year in the church's history. Rate
ain was 3.82 per cent.

onfirmed membership was 380,070.
erical increase for the year was
53.

otal expenses were $25 million, of
h approximately $20 million went
local purposes and $5 million for
ons and benevolence.

erans total 71 million

umber of countable Lutherans in the
d is now nearly 71 million, the Lutheran World Federation office at Geneva reported this month. This number represents a gain of more than one million during the past year and accounts for about 33 per cent of world Protestantism.

The total does not include Lutherans who may be in Russia, China and the Baltic countries now occupied by Russia, or various unorganized groups like those in Spain. This makes the figure 70,770,355 published in the new LWF directory a conservative one, officials emphasized. The report includes 159 churches and mission groups in 69 countries and shows a 1,373,144 increase since 1955. More than 49 million Lutherans are members of churches affiliated with the LWF.

Largest concentrations of Lutherans are in Germany, which has 37.6 million; Scandinavia, with 19 million; and the United States, with 7.4 million. Largest single church body is the Church of Sweden, with 7,290,112 members. It also reported the biggest increase in membership, with 700,000 additions during the past year.

1959 is for synods

Intensive programs were scheduled throughout the ULC this year and next in an effort to raise the $15 million 40th anniversary benevolence offering. This month the ULC Executive Board was told at its New York meeting that the Stewardship Department and the Council of Synodical Presidents had agreed that 1959 should be a year of "venture for synodical programs."

Benevolence offerings should not slump back in 1959, Dr. Otto K. Jensen, the Executive Board's finance chairman, had assured the convention at Harrisburg. "With the ULCA asking for $15 million in 1958, certain worthy activities of synods and congregations can be some-

what delayed in that period and be emphasized in 1959," he had proposed.

The stewardship sector project procedures being used by congregations should be followed by synods, Dr. Henry Endress, ULC stewardship secretary, suggested. Synods would begin this fall with an intensive self-examination program. On the basis of findings, committees early in 1958 would draw up proposals for enlargement of synodical programs and aid to synod-supported institutions. After approval by the synods, every-congregation and every-church council-visits would be held to urge greater support for synodical needs.

Convention dates set

Delegates to the 1960 ULC convention will be seated at tables in the spacious ballroom of Atlantic City's Convention Hall, the Executive Board decided. Date for the convention was changed to Oct. 13-20 in order to avoid conflicts with other conventions at the New Jersey seashore resort and to make sure that the big room would be available. Tables may be needed if delegates have to do a lot of paper work in connection with church merger proposals, ULC officers felt.

The 1958 convention of the church will be held at Dayton, Ohio, Oct. 8-15. Business sessions will be held in the new Memorial Building.

No "Kirchentag" this year

Political interference by the East German Communist regime makes it impossible to hold the *Kirchentag* this year, Dr. Reinhold von Thadden announced in Berlin this month. The *Kirchentag*, big annual laymen's rally which has attracted huge crowds since it was started in 1949, had been scheduled for Erfurt in the East Zone in August.

Soviet Zone leaders had dema
place on the program to talk abou
munist "peace" policy. They also
that the rally bar anything that w
"tantamount to supporting NAT
icy" and that public apologies be
for 1956 *Kirchentag* actions whic
icized conditions in the Soviet Zon

"All our requests and efforts t
these conditions withdrawn were
cessful," Dr. von Thadden said
nouncing that the meeting wou
called off. East German Interio
ister Karl Maron said in a letter t
demands would not be altered an
stituted the "minimum requiremen
holding the meeting in the Soviet

Suomi to stay in ULCA merger

The Finnish Evangelical Lu
Church (Suomi Synod) should co
its merger negotiations with th
gustana, United and American Ev
cal Lutheran churches, the Suomi
mission on Intersynodical Relatio
recommend to the church conven
June. The commission came to
cision by a 6-3 vote last month.
had also been negotiating with the
gelical, American and United Ev
cal Lutheran churches which ar
ning a three-way merger to be co
in 1961.

Delegates at the convention i
cock, Michigan, will be asked to a
a resolution that Suomi "decide
tinue as a participant in the Join
mission on Lutheran Unity an
draw from further negotiations w
Joint Union Committee." A
vote is needed for approval.

Bible attack backfires

Teachers in Czechoslovakia w
"overanxious" to prove the va
Communist scientific theories

LUTHERAN EXECUTIVE HEADS CHURCH PUBLIC RELATIONS GROUP

ert E. A. Lee (right), executive secretary of Lutheran Church Productions which ibutes the film "Martin Luther," was elected president of the National Religious licity Council at New York this month. Other new officers are Dr. William Walzer, president; Miss Charlotte Braun, secretary; and Mrs. Charlotte O'Neal, treasurer.

opposite result," the Bratislava Com-ist Party newspaper *Prawda* dis-ed.

he teachers compared materialistic ciples with stories of the Bible, the account said. They referred to cer-biblical events to prove that science ails over religion. But, complained *vda*, the students—especially those had never seen a Bible at home—gan to take a lively interest in the etimes romantic biblical tales."

eachers have been asked to refrain further references to the Bible, the mmunist paper explained.

men picket bars

even saloons crowd the block around Paul's Baptist Church in North Phila-hia. "The neighborhood is drowning sea of liquor," declared Dr. E. Luther ningham, prominent Negro civic er and pastor of the congregation. "We have to awaken residents to the fact that they are becoming a prey to the mushrooming taprooms. They have responsibilities to live up to as well as having privileges as citizens."

Laymen of the congregation responded to the pastor's plea. This month, in groups of 20, the men formed a pavement picket parade. They carried signs reading, "Why spend food and rent money for whiskey?" and "Think of your children."

Police stood by to "protect" the picketers, but no disorder was reported. Dr. Cunningham is a member of the Philadelphia Civil Service Commission and is a leader of the police-sanctioned Crime Prevention Association.

WCC groups to discuss tensions

Racial tensions throughout the world will be discussed by the annual U.S. conference for the World Council of

Churches when it meets at Buck Hill Falls, Pennsylvania, next month. Dr. J. Oscar Lee, director of the Department of Racial and Cultural Relations of the U.S. National Council of Churches, will report on a recent three-month survey of global race relations which he made for the WCC.

About 150 delegates from the 32 U.S. member-churches of the WCC are expected to attend the sessions. Reports from overseas will be given by Dr. D. T. Niles of Ceylon, Dr. Hendrik Kraemer of The Netherlands, and Dr. Charles W. Ransom. Dr. Ransom will describe the recent East Asia Christian Conference held in Indonesia to lay the groundwork for a regional organization of Christian bodies in that area.

Other major addresses are scheduled by Dr. Paul S. Minear and Dr. O. Fred Nolde.

Campus seen as revival key

Whether America's current religious revival is an asset or a liability will be decided largely on the nation's college campuses, Dr. William Hordern of Swarthmore College told the Associated Church Press at its 38th annual convention in Philadelphia last week. The ACP includes in its membership 142 Protestant and Orthodox publications with a circulation exceeding 11,000,000. Editors and staff members attended the three-day sessions.

Colleges are still "primarily humanistic and secularistic in their outlook," the Swarthmore educator said, but there is a real revival of interest in religion among a "student minority."

"A generation ago Christian parents sent their children to college with fears that they would have their religion amputated," he said. "Their fears were frequently fulfilled. But today the pendulum has swung and the children of unbeli are finding religion in college."

Spiritual healing was another topic of interest to the ACP group. Alfred W. Price, rector of a Phil phia Episcopal church that has init healing services and clinics, was s uled to speak on, "The Ministry of itual Healing in the Church Today

NLC urges immigration increase

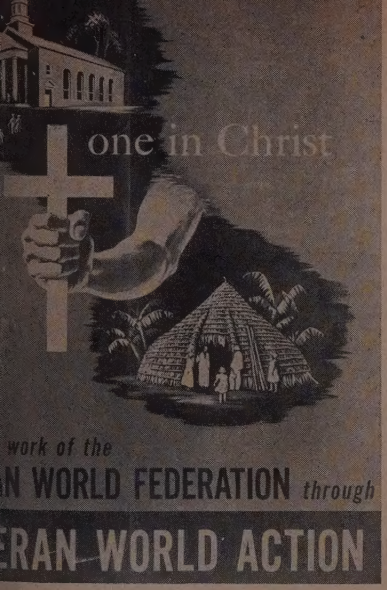
President Eisenhower's recent ca "prompt" Congressional action to and improve U.S. immigration was endorsed by the executive co tee of the National Lutheran Cour a Chicago meeting this month. President's recommendation "wou in accord with a human immig policy consistent with our nation dition," the NLC statement declare

The statement said that the Pre proposes "a reasonable increase migration quotas, a practical ap to the utilization of unused quot the elimination of mortgages on quotas. These proposals are, in ou ment, wise and represent an im step toward the elimination of d ination from our immigration Other agencies working with r and immigrants had adopted stat similar to that of the NLC.

Washington observers saw littl for any effective action on immi changes during the current ses Congress unless some strong p was exerted on the lawmakers. than 20,000 of the Hungarian r admitted here in recent months "parolees" and have no legal st the U.S. until Congress acts.

Germans hold interfaith discussio

Efforts to promote greater Pr Roman Catholic understanding eliminate "confessional polemic



LWA REMINDER

May 5 designated as Lutheran Action Sunday, many congregations will ask special offerings for the church's world-wide relief program. Goal this year's LWA appeal is $3.4 million

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lted in an unusual number of public ussions between leaders of the two hs, a report from Berlin said.

eaders of both church groups united pposition to the proposed "gliding k week" in German industrial plants. der this plan, workers would operate hifts and plants would remain open a seven-day basis. Proponents had med this would step up production lead to shorter working hours.

Tolerance between the churches," o we need a Pope?", "Marriage seen m a Catholic and Evangelical View-nt" were among topics aired at pub-lebates. Many of the talks were spon-ed by Una Sancta, a movement started 1916 to foster constructive discussion between Roman Catholic and Protestant theologians.

Chaplains suspected of smuggling

During the eight years that Caryl Chessman has been a prisoner in death row of California's San Quentin Prison, he has written and had published two books. Both had a wide sale. Nine times his execution for murders he committed in Los Angeles had been put off by last-minute reprieves.

This month a third Chessman book was in the hands of a publisher, despite a strict prison ban. Four chaplains at the prison were under investigation as among those who might have helped smuggle the manuscript out of the death row cell. Guards were instructed to keep chaplains under "visual observation" when they talked with death-row prisoners. Previously chaplains had been permitted complete privacy.

The chief chaplain, the Rev. Byron Eshleman, took a lie detector test to prove that he had not been the smuggler. Rabbi Julius A. Liebert, Jewish chaplain, said he would "resent any mechanical means calculated to test my credibility. If the word of a man of God is not enough, he might just as well take off his clerical gowns and bury them."

Episcopal Chaplain T. W. Ewald said a lie detector test "wouldn't bother" him and he would take it if asked. Father Edward Dingberg, Roman Catholic chaplain, said he would have a "specific answer" only if he were asked to take the test.

District Attorney William W. O. Weisich said the investigation would embrace every person with access to death row, including the prison warden, doctors, lawyers, and chaplains.

World News Notes

Spring comes to Moscow

Through the winter the Russian leaders had gone back to their old tough talk. They accused the U.S. of imperialism in the Middle East and of stirring up the rebellion in Hungary. They quarreled with Yugoslavia. They hurled harsh warnings at Denmark, Norway, and other countries about providing air bases for atomic war.

Violence of the Russian attitude toward practically everybody reflected fear of losing the satellite states and of being surrounded by launching fields for guided missiles. But this month the Russians seemed to have returned to their theory that they can gain more through "peaceful coexistence" than through barking and growling.

"Things are settling down now," said Khrushchev. He had kind things to say about Poland's new government, and made friendly gestures toward Tito's Yugoslavia.

Another "summit conference," at least at the foreign minister level, might be a good thing in 1957, Russian leaders suggested. Also talks with the U.S. were resumed on exchanging groups of visitors between the two countries. Restaurant operators from the U.S. may go to Russia this month, and a round of visits for public health experts of the two countries may be scheduled in June.

Russians plan decentralization

In 40 years the Russians transformed their country into an industrial giant. Everything has been under government control centered in Moscow. More than 100,000 construction projects now underway all over the huge country are engineered from this city. Management of 200,000 state enterprises centers there.

Radical reorganization of Soviet i trial life was being proposed this m The new Khrushchev idea is to tra responsibility from Moscow to pe 30 centers widely scattered throu Russia. Many thousands of man and technicians would be moved the capital to these new centers.

The plan comes up for action on 7 when the Supreme Soviet meets. Communist system of government trol of industry is still a good idea, shchev asserts, but the mechanics system must be changed. It will th possible, he says, to "overtake and strip" American industrial producti

Ideas are contagious

Without firing a gun or throw stone, Negroes of Montgomery, Ala broke up segregation on buses in city. They did it by a persistent and organized bus boycott.

The idea was copied in South A where low-paid Africans objected fare increase on the 10-mile bu from Alexandria to Johannesburg three months the Africans walked white-supremacy government a 14,000 boycotters, but failed to the strike.

This month the Africans were the buses at the old rate. A face device of selling natives a special a penny below the increased bu had been announced.

The lesson in passive resistance the Africans had learned may b later in some crucial struggle fo rights. Oddly enough, it was in Africa that Gandhi as a young la veloped his idea of passive re which Alabama Negroes borro their battle against bus segregati

Washington . . . .

w-down on civil rights

N SOME PARTS of the U.S. it's dan-ous for a Negro to try to vote. This r bills were introduced in Congress strengthen the authority of the federal ernment in dealing with this problem. The Attorney General could go to a eral court asking for an injunction in es where there is evidence that some-y is trying to prevent a citizen from ing in a federal election, or trying to ce a citizen to vote contrary to his n wishes.

As things stand now, there are laws inst frightening voters out of their t to go to the polls on election day, the case must be brought to court the person who has been frightened. is isn't likely to happen. The proposed gives the Attorney General power to e the initiative.

As Congress came back to Washington er the Easter holiday it seemed doubt-that there would be any vote this year the hotly debated question. The use Judiciary Committee had reported bill (H.R. 6127), stating that "in the ld of civil rights, the federal govern-nt must assume ultimate responsibility the protection of individuals when te and local enforcement and protec-n of such rights fail."

nate Committee holds up

BUT IN THE Senate the Judiciary Com-ittee chairman, Senator James Eastland Mississippi, was sitting tight on the ll. There would have to be a lot more scussion in the committee, he said, with limited debate on proposed amend-nts. Friends of the bill hoped to force e committee to report it to the Senate May 6.

The only way to do that would probably be by a Senate vote discharging the committee from further authority over the bill. It's very rare that such a maneuver is successful.

If the bill gets to the Senate floor during the final weeks of the 1957 Congressional session, its enemies will try to kill it by a filibuster. This might bring on an all-out struggle to try to change the Senate's rule permitting unlimited debate.

This could be successful only if Congressional leaders were willing to keep the Senate in continuous session day and night until a new rule could be driven through.

Don't want billboards

A "battle of the billboards" was underway on Capitol Hill this month. Some senators want no advertising posted within 500 feet of the new superhighways to be built with federal aid.

Five per cent of the federal highway aid would be withheld, according to an administration-sponsored bill, unless the roads conform to a national billboard control policy.

Lobbyists for the advertising industry are working hard to convince people that billboards keep motorists awake, and that they may fall asleep if they have nothing but scenery to look at. They say that under the free-enterprise system it is unfair to prevent merchants from using every opportunity to offer their wares to the public.

Their opponents insist that well-planned highways can curve gently at no extra expense, instead of being straight-away ribbons of concrete. Road-planning experts, the American Automobile Association, garden clubs, and most average motorists are against a huge crop of billboards sprouting up alongside the new highways.

ARTIST PRAISES GOD

By LUCILLE E. HEIN

Famous American painter, Charles Burchfield, portrays the "miracles of God's world" and takes part in the work of his home congregation

(*The Towne Studio, Buffalo*)

EACH MAN has his own way of honoring God. One goes to church and prays. Another pours forth his faith in an impassioned chorale. An artist, such as Charles Burchfield, paints the evidence of God's love in man and nature.

The work of the American artist Charles Burchfield is pervaded by the mystery and holiness of the natural world. He has a sense of wonder for the miracle of sun and wind and stars. His watercolors reflect the lonely dignity of man posed against the benign or terrifying forces of nature. He finds grace in the most minute of God's creatures.

NOT ONLY in his paintings does the artist reflect his religious feeling. Mr. and Mrs. Burchfield are members of Emanuel Lutheran Church in East Aurora, New York, about twenty miles from their home. "We try to be active members," said Mr. Burchfield. "When we did a remodeling job in the church, I served on the decorations committee. We considered the art work, paint, color schemes, stained-glass windows. That was a place where I could make a contribution.

"We've taken part in the church's every-member visit. Once I was honorary chairman of our church committee on membership. The working chairman laughed when I told him my title meant I'd get the credit while he did the w

The part the Burchfields have p in the church has influenced their dren. All five are members of Luth churches. There are fourteen g children—from babies to a ten-yea "It looks as if we've founded a lon of Lutherans."

CHARLES BURCHFIELD was bor Ashtabula Harbor, Ohio, in 1893; his childhood and youth in Salem, attended the Cleveland School o from 1912 to 1916. He worked Salem office, was a lunch hour, ev and weekend painter, did his stint army in 1918-19, then returned to and paint in Salem. He moved to B

1921, became head of the design de-tment of a wallpaper company, mar-d, and finally in 1929 gave up a secure eer for the hazardous life of an artist. ce 1929, the Burchfields have lived in uburban area near Buffalo.

That was twenty-eight years ago. Now, 1957, Charles Burchfield came to New rk City to take part in judging entries the Guggenheim Awards. He has ved on the Fine Arts Jury of the Gug-heim Memorial Foundation since 40.

"You caught us at a good time," Mr. rchfield said. "The jury has finished job. Now my wife and I have a few ys to relax and enjoy New York."

CERTAINLY Mr. and Mrs. Burchfield med relaxed. They responded to the erview in the hotel lobby as if in their ng-room. They speak gently and rmly, have ready smiles, are composed

LATTER OF CROWS IN SPRING WOODS" 949) *The Wolf Collection*

and gracious. They have shared many disappointments, sorrows, exciting moments and exasperating ones. But they have shared them, and that is their secret. "I'm happy when he's happy," is the way Mrs. Burchfield described their companionship.

This sharing of burdens and joys has impressed others who know the Burchfields. Among them is Mr. John Clancy, director of the Frank K. M. Rehm Galleries of New York, the gallery that has handled the artist's work since 1929.

"We were both a lot younger in 1929," Mr. Clancy said, "and Burchfield was just a weekend painter. A few months after he came to the Rehm Galleries, he gave up his steady job and turned to painting full time. What a decision to make! He must have been scared by the vision of the future. He couldn't have done it unless his wife had been with him all the way."

"SCARED!" Mr. and Mrs. Burchfield echoed when they heard about this interview with Mr. Clancy. "We can laugh about it now," Mrs. Burchfield said, "but in 1929 we had four children and a fifth on the way. Our friends thought he was crazy to give up his good job and I was crazy to let him."

Mr. Burchfield nodded. "I was head of the design department of a wallpaper firm. I couldn't walk out of the job overnight . . . replacement was hard to find. I planned to give three months' notice. I wrote a formal resignation to the president and took it to a public stenographer to have it typed. She read it, looked me up and down as if I were an idiot, and said, 'Are you sure you know what you're doing?'

"Anyway—thirteen years after finishing art school, I struck out on my own. I had good luck. The fact that I was able

"Ice Glare" (1933)
Whitney Museum of American Art

to support my family makes me humble and thankful to God."

Burchfield's early watercolors and drawings were fantasies of a haunted world of nature, where sounds as well as objects build up the atmosphere—a cricket chorus rising from the dark woods, a roaring night wind making monsters of the clouds, a mysterious bird whistling over a rutted road.

He painted secretive, lowering houses that cowed the inhabitants, black houses, haunted houses. There are few people. Perhaps a lonely dreamer at a window. Or an old woman living in memories in a house that is being swallowed by vines and trees. Or a child in a cozy room imagining phantoms in the wind outside.

In the 1930's Burchfield built up a reputation for his industrial scenes which combine realism and romanticism. In 1936-37 *Fortuné* commissioned him to paint railroad yards at Altoona and risburg and sulfur and coal mine Texas and West Virginia. In the 19 too, he produced some of his fine p ings of workers' houses, small- sights, street scenes. Rain or snov evening sunshine or shimmering heat mystery and beauty to these pr neighborhood scenes (*Ice Glare*).

Burchfield's work in the past fi years has been a break with the indu and realistic subjects and a return t world of nature which was so mu part of his early painting. He inter nature's moods, the indefinable f that touch anyone who communes nature, the romantic response of a sitive man to the mystery and mi of nature (*March Wind*, an early ample, and *Clatter of Crows in S Woods*, a later example).

At times he distorts, exaggerates, emphasizes to evoke these moods. colors are brilliant, even unearthly, he paints July clouds or a hot Septe wind. Sometimes his colors are a position of the brilliant or pastel an somber and foreboding—as in s paintings of the coming of spring he portrays the conflicting forces o and warmth.

In January, 1956, the Whitney seum of American Art held a retr tive exhibit of 114 of Burchfield's colors, drawings, oils, gouaches, co 1916 to 1956. Forty years is a nomenal working span for an artis is only sixty-four. After the show the Whitney, the exhibit traveled major museums.

Are there any of his paintings th artist especially loves? "I suppos artist likes each one of his creatio for different reasons. Each is a re of an event, an emotion, a thoug

"MARCH WIND" (1926)
Cleveland Museum of Art, J. H. Wade Collection

s important to him. You probably no-
ed at the Whitney exhibit that several
intings were from 'the collection of
: artist.' These are ones we keep
ound the house. I don't know if we'd
er part with them."

Mrs. Burchfield agreed. "It's fatal for
husband to bring a painting into the
use after he's finished it. After a few
ys we can't bear to remove it and so it
ns 'the collection of the artist.' "

BURCHFIELD'S paintings hang in thirty
forty museums and galleries and in
any private collections. He has been
e subject of over forty one-man exhibits
nce 1916. Awards, medals, honors,
ize money have been showered on him.
e holds honorary degrees from Kenyon
ollege, Harvard University, Hamilton
ollege, Valparaiso University. He is a
ember of the National Institute of Arts
d Letters, a member of the board of directors of the Albright Art Gallery.

Mr. Burchfield has taught—at the Duluth Branch of the University of Minnesota, the Art Institute of Buffalo, Ohio University, the Buffalo Fine Arts Academy, University of Buffalo. But he doesn't like teaching and takes no students in his own studio. "I freeze when I stand before a class. Students always want to 'see teacher paint.' I thought I'd collapse the first time I did it . . . my brush fell from my hand . . . I didn't have any artistic patter."

MR. BURCHFIELD seldom writes for publication, but he does write constantly. He has kept journals since he was fifteen. Not day-to-day reports, but thoughtful analyses of his painting, ideas for future work, and romantic, mystical, religious interpretations of the world of nature.

"I often reread my journals to see how an early half-expressed idea has some-

times grown into a painting. Long ago, in the 1930's, we visited my wife's old Ohio home. I was impressed by a great black walnut bed. I did several studies of it . . . cartoons, I call them . . . just sketches to experiment with an arrangement of objects for a possible painting. I went back to the idea every few years. I wanted to paint it, but I could never get the cartoon right. Then at Christmas last year I had the perfect vision of how that room should be painted, and I started on it . . . twenty-five years later!

"I reread my journals for another reason. They give me a look at myself when I was eighteen or twenty-five. I'm rereading my high school journals now, and it helps me to understand teenagers today."

WHAT ABOUT a studio? "I built a studio long ago at the bottom of our garden." Mr. Burchfield smiled at his wife and added, "I had to. Five children. Imagine the clamor! Last summer we enlarged the studio. Many of my subjects are right there in our garden and neighborhood . . . trees, flowers, buildings. Many of my nature settings are a part of what we call 'the big woods' about thirty miles from our house. There I work in the midst of the miracles of God's world."

Charles Burchfield uses flowers, trees, the natural elements almost as living characters. Trees writhe, crash, dance, swoop down on the scene. Winds caress or cudgel nature and man. Clouds hover in fantastic shapes. Flowers have faces that look to the hot sun or glow palely in moonlight.

"It isn't only in his painting that likes flowers," Mrs. Burchfield said. " have a wild flower garden. He br them back from the woods and from travels. They grow on him and bec a part of his painting."

"In our part of New York State hepatica is one of the wonderful sp flowers," her husband added. "For past six years I've done a painting e spring with hepaticas in it. They a part of God's glorious promise to n

"Last night we saw Mozart's *Magic Flute* at the Metropolitan. B tiful—but the flowers of the stage se bothered me, because they didn't like my New York and Ohio flow

DOES AN ARTIST have time for bies? "Music is one of our delights. son, who is in electronics, built a wor ful hi-fi set for us. Now our record are becoming a Burchfield hobby."

Even to a casual viewer of Burchfi paintings the relationship between p ing and music is evident. The trees flowers whisper and laugh. There is s music in the winds, dripping musi melting snow and ice along a hi stream, the still music of an empty h chirping music of insects, and swe raucous cries of birds.

Above all these sounds there Burchfield's paintings a greater, in able music that expresses the pre of God.

WHEN OUR CONCEPTION of God is great enough to see the whole wide world in him and all of human life in him, then we can relate each little incident in that chain of insistent events which make our day to the steady and still presence of his Spirit. We can offer each moment of drudgery to his transfiguring touch and know a week of sweetness. We can place in his hands every restless hour and receive from him a month of restful peace.

—ROBERT D. HERSHEY in *The Secret of God* (Muhlenberg)

GOD IN OUR LIVING-ROOM

By JULIE HOLMES

When an elderly neighbor died, our seven-year-old thought we should hold a service in memory of our dear old friend

THE "MINISTER" was seven years old. She stood there in her old striped pedal pushers and worn tennis shoes, and brought God right into our living-room. "Let's have a little service for Grandma Starr," she had said that morning after she had learned of our neighbor's death. I didn't say anything, because I was busy with my housework. But she went right ahead with her plans. We still marvel that our noisy, sassy, exuberant little tomboy could hold the most reverent and touching funeral service we've ever attended.

She stood beside the little table where she had placed a vase of flowers. Quietly she said, "We want to have a little service for Grandma Starr so that she will know how much we loved her. God knew that she had lived a long time and was very tired. So He took her to live with Him. We are sorry but we know that she is happier there. She is looking down at us this minute and I hope she is glad about this service for her.

"And now I'll talk about these flowers I picked for Grandma Starr." Carefully she took one from the vase and held it lovingly, studying it as she continued. "I picked this one first, and I thought about Grandma Starr because she loved flowers. This grew here by our house this spring. God sent the sunshine and rain so it would be big and pretty. I hope Grandma Starr likes these flowers I fixed for her." Tenderly she touched the stiff, lopsided bouquet and somehow I could see Grandma Starr's gentle smile and hear her say softly, "Thank you, little Rosemary."

"And now we will have a prayer read by Mrs. Holmes." She handed me a Bible story book and smiled at me as if I were a mere acquaintance here to help with a special occasion.

After that she continued. "I want to tell you how this happened. Her daughter talked with her that morning and she was feeling nice. Then later when she didn't answer, the daughter went to her room and found Grandma Starr on her bed. Her heart had just stopped working because it was tired. God knows when things like that should happen and He just took her up to heaven right then when it was the right time."

Her clear young eyes showed visions of that happy home on high, and I mentally compared that shining face with the dejected little figure of the night be-

fore. I'd tried so hard to explain away her grief but the tears would spill over in spite of her efforts to be grown up. I'd talked with her and stayed by her bed a long time hoping to make death acceptable. I thought I had failed.

But here was this precious moment—all the things I had tried to tell her were coming back to us—coming back today in the clear, simple language of a little child who had accepted God's will sweetly and naturally.

She asked "Mr. Holmes" to read a prayer and then she suggested music on our tape recorder. Organ music would be just right she felt, and the fact that the first selection on the tape proved to be "O Promise Me" somehow didn't detract from the reverence of the occasion at all. When her dad shuffled his feet a little she said calmly, "Be very quiet, Mr. Holmes. This is Grandma Starr's service and we must listen."

When the music died away, our little minister stood again and said gently, "We mustn't be sad. Grandma Starr wouldn't want us to be. She is really right here with us. And so is God. In fact, I believe I'll ask God to say the prayer this time. He is here you know, even if we can't see him—maybe in that chair, or in this one over here. I'll sit down and God to talk to us now. Let's close eyes and listen with our hearts."

That's when God came into our h —invited there by a little child. Su there was an unseen presence clos that small bowed head.

But she really pulled our heart str when she said a few minutes later, "N let's talk about what God said to eac us. Mrs. Holmes, will you please s and tell us what God said to your H while we listened?"

Well, Mrs. Holmes did manage to something over that lump in her th When it was Mr. Holmes' turn, couldn't speak at all.

The little minister's poise rescue situation. "We mustn't be sad, you k God doesn't want it that way. And is the end of our little service. We Grandma Starr liked it and that s glad we wanted to think about her. just wanted her to know that we always remember her."

I'm sure we all will. But even r Daddy and I will remember the wo fully wise words and the sweet l dignity of a little seven-year-old a reverently conducted a service fo friend, Grandma Starr.

✠

PRAYER IS THE conversation of a believing heart with God, but a man can ignore that fact until he becomes ignorant of the power and adventure of prayer. He begins to think of prayer as a bargain with God, a kind of getting around God's reluctance instead of laying hold of God's willingness. He gets lost in the brambles and needs to be found by the adventurous risk of prayer.

—RALPH W. LOEW in *Hinges of Destiny* (Muhlenberg)

oungsters Go to Camp in Argentina

It's autumn now in Argentina, and the church's summer camp season is over. But the results of the camp program are likely to endure

"ALL THOSE blond children we saw in swimming pool must be campers from Lutheran Bible camp," a visitor com-nted.

The *arroyo* that flows lazily by camp empties into the city swimming pool few hundred yards away has a special hantment for the youth of our church Argentina. Many years ago Indians lived on its banks called it "blue er," *Callvu-leovu.*

Summertime called forth not only nds to the church's rapidly expanding mp. Also represented were González, rnández, Pérez and Cavanna—Nordics, tins, Central Europeans, and even some Indian descent.

"SORRY, BUT our camp capacity is 50 mpers and already we have accepted 63 registrations." It hurt to have to reject some who wanted to come, but our tents would be bulging. This was the intermediate group, but it wasn't the only one that overflowed with spirited youth.

One hundred ninety-eight campers took part in the summer program in the five groups planned for different ages. Of this number 85 per cent were Protestants, mostly Lutherans.

THE INFLUENCE of the camp in Azul is felt throughout the church. A few days ago I received a letter from a young man who lives in Buenos Aires. He recounted an experience he had with campers in the train while traveling to the capital city.

This young man, Señor Lorëau, is a Boy Scout leader who was traveling with scout campers. He had heard that a contingent of church campers would get on in Azul.

N. EARL TOWNSEND
ted Lutheran missionary in Argentina

He writes, "I was anxious to know what church they represented and how they would behave. The former I learned from the young lady who was in charge of the group. I observed them closely and was impressed by their singing and by their good behavior during the trip. I am a Roman Catholic by tradition and by conviction, but I saw that the Lutheran church is doing a splendid job of caring for its young people."

His letter ended with the request that I send him the name of a Lutheran pastor near his home so he can learn more about the teachings of the church.

ACTIVITIES of the camp in Azul consisted of Bible study, Christian education courses, and discussion groups studying problems of faith and life. Sports, which occupied the afternoon, were as varied as the study program. Children from the large cities find opportunity for self-expression and physical development in the camp.

Even more important, the camp represents, for many of those who attend, the first real experience of living in a Christian atmosphere. There the Lord is revealed to them. His will is taught and practiced in such a way as to change the young lives.

Occasionally special projects are undertaken to give added emphasis to some phase of the over-all work of the whole church. Evangelism was given a workout in the 19-25 age group. Seminary students, schoolteachers, and others with excellent qualifications for carrying out a program of evangelism, attended this camp.

This writer, having been privileged to participate in an evangelism mission in the U.S. last year, is convinced that a successful program is possible also in Argentina.

Missionary Ron Zaudtke instructs ca ers on how to make evangelism v

We talked evangelism for several d The evangelism materials, from visita packets to congregation and area c mittee manuals, have been translated Spanish.

THE WORKINGS of the evangelism gram were new to the campers. S were reluctant to accept it as a fea plan. Others were eager to learn m

How could it be put into ef Changes would have to be made; Argentine mind and Latin customs fer from those in the United States. sides, our churches are much few number than those taking part in a ilar venture in North America. Argentine Synod is smaller in nur than the majority of the areas into the ULCA was divided for the 1955 campaign. Distances are so great it would be impossible for all to tak in a common effort simultaneously

OBVIOUSLY THE PROGRAM could put to full test in camp. Long-range ning would be necessary, but these seem to have caught a spirit and vision of its possibilities.

With additional instructions and ning we carried on a house-to-hou tation one afternoon during camp traveled to the neighboring to Olavarría, about 35 miles distant, i mission cars.

uel pump trouble on one of the jeeps a flat tire on another delayed our rting. A few campers were obliged stay behind with the broken-down jeep il it could be fixed. (We had had the esight to take a mechanic along.) With all the delay, our time was cut rt. However, in a little more than an r 130 calls were made.

TABULATING the results, it was found t only 12 families of practicing Ro- n Catholics were located among the) visited. Twenty-one declared that y were nominally Catholic but don't ctice any religion. Twenty-four med totally indifferent.

But most startling and heartening was fact that sixty-five families—exactly f those visited—represent real possi- ties for further visits which may lead membership in the Lutheran Church. Many of these call for a follow-up by local pastor. Some will be visited by ng people with a view to getting children into the Sunday school and young people for the Luther League.

THIS SAMPLING of possibilities for the Lutheran Church in Olavarría, an industrial community, took place in only seven city blocks around the chapel. In the whole town there are at least 800 blocks of needy souls to evangelize.

With a great deal of trembling our campers went calling. For many it was a new experience. Campers were paired off—a boy and a girl—for visitation teams. This writer had as his partner a young lady who has been studying the Catechism in another town.

At first she was timid and did no talking. After a few calls she joined in and did her share of inviting, convincing, and answering questions of prospects.

Aside from immediate and local results, the evangelizing spirit became a part of those taking part. All were agreed that it should be given a try in their local communities.

"And this is the window I gave"

Woman In Three Worlds

By ANNE JORDHEIM

Anne Jordheim was a youth in Nazi Germany, studied in the U.S., and is now a housewife in Norway. In each country she has been active in the Lutheran church. This is the first of three reports describing church life as she has experienced it in these countries

I AM LOOKING at a group of happy, red-cheeked Norwegian children — my own among them — as they are standing around a large Christmas tree singing the old, beloved carols. Now they are singing my very favorite Norwegian carol, *Deilig er jorden,* which has the same melody as "Beautiful Saviour."

When I hear this hymn, fond memories come back. Wasn't it only a decade ago that we sang this hymn at an Ashram of the Lutheran Student Association at Interlaken, Mich.? At so many church services and meetings in America this hymn had a place of honor. One evening not long ago I heard it over the radio here in Norway. "That must be the Lutheran Hour from England," I said to my husband, and certainly it was.

BUT I LET my mind race back another decade. Then I was a young girl, singing the same hymn in Germany, *Schoenster Herr Jesus, Herrscher aller Welten,* in an ancient church in Gotha, Thuringia, a church where Martin Luther had once preached a mighty sermon. That was 20 years ago. How could I have suspected at that time that I was to become a woman of three countries—Germany, the United States, and Norway—and be a member of the Lutheran church in three countries?

Jordheim children sang "Beautiful iour" in Norwegian at Christm

I would like to describe Lu church life in these three countri see it—as a Lutheran pastor's w mother, a nurse, and a teacher. J merely from my own personal ence I cannot be objective, of although I shall attempt to be fa

I MUST APOLOGIZE to the L Church of Germany of today,

an only write about a very abnormal
e in its history, the time of the Con-
ional Church and its determined fight
inst the Nazi regime. I lived in Ger-
ny when church life was not normal.
Every 31st of October, Reformation
y, was celebrated in a dignified man-
in Gotha, Germany, where I was born
1923. We school children went in
emn procession, carrying torches, to a
ue of Martin Luther which stood on
ill overlooking the town near an old
tle. There we sang *Ein feste Burg ist*
er Gott with great enthusiasm, ac-

rgaretenkirche in Gotha, Thuringia,
ere Anne Jordheim was confirmed

companied by boys playing trumpets.

We were proud because ours was the country of the Reformation. Ours was the great heritage of Martin Luther! The Wartburg near Eisenach, where Luther took refuge and translated the Bible into German, was only 12 miles west of our town. And the horrible concentration camp, Buchenwald, was 12 miles away from our town to the east . . . Of course we youngsters had learned what had happened in the Wartburg many centuries ago. But we were even more aware of what was happening at Buchenwald.

I was 10 years old when Hitler became chancellor of Germany. At that time the spirit of the Reformation was still very much alive, and the Nazis tried to quench it. Gradually they succeeded. The fighting spirit became weaker and weaker.

Why? It was fear. People feared for their jobs, their daily bread, their health, their dear ones, their lives—this ugly, suspicious fear of the seemingly ever-present Gestapo which made many a German turn against the church of his fathers. Either people left the church, or joined the so-called German-Christians who were in the majority in all of Thuringia.

In the old churches where the true gospel had been proclaimed and taught ever since they were built, Hitler's *Mein Kampf* had replaced the Bible. A one-pot dinner was served instead of holy communion. Jesus Christ had suddenly become an Aryan with blond hair.

Old Testaments were piled up and burned as Jewish literature. A peculiar type of blaring march music, set to even more peculiar words, proclaiming that now the Germans were ready to conquer the world, was played from the fine, old organs whose original purpose had been to bring forth sacred music.

A second in Mrs. Jordheim's series on the Lutheran church in three countries will be published next week. This is the first part of a group of articles regarding international Lutheranism, planned for THE LUTHERAN *in the next three months as background information for the World Assembly to be held in Minneapolis August 15-25.*

THIS WAS the situation when I, as a 13-year-old girl, was confirmed by the only pastor in our town who belonged to the Confessional Church. The next day I became the proud member No. 10,000 of the *Bekenntniskirche*.

Even at such an age, my friends and I were fully aware of the responsibility and possible consequences of our actions. We had learned to be ever so cautious. After all, Buchenwald was not so far away! Much happened at that time within our *Evangelischer Jungmaedchenbund* (YWCA) which seems rather harmless in 1957 but was quite daring in 1937.

My parents, for example, were among the few who occasionally had an overnight guest—the kind one just did not speak about—namely a Confessional Church pastor who was attending a secret meeting. One of my favorite assistant pastors, now a famous professor of theology in Bonn, had been hiding from the Gestapo for months behind some old bookshelves in our church office. One just did not speak about this. Later this young man was forced into the German Army and was taken prisoner by the Russians, a fate which was shared by quite a few pastors who had also been in concentration camps under the Nazis.

For some years the Confessional Church carried on its activities, but gradually had to go partially underground, at least in Thuringia. Meetings and services continued, not in the churches and parish houses, but in basements of old buildi

I was fortunate enough to have tended some very fine retreats outsid Thuringia, where the *Bekenntniski* had more freedom. Bible study, sing discussions, sports, hikes, and other k of entertainment gave us strength carry on.

It should not be forgotten that Roman Catholic minority in our t town showed much courage and d mination in their fight against the N The *Bekenntniskirche* and the Catl Church helped each other where could. Many a Catholic endangered own life by hiding or helping a Protes and vice versa. Many of their fai members have spent years in conce tion camps.

MOST OF MY friends have fortun survived the ordeals of the Nazi re and later the World War II. Some c friends, of course, and many of closest relatives never came back concentration camps.

And I? In the very last hour, o few months before the war brok between Germany and the U.S.A mother and I managed to leave Ger and join my father who had prev arrived in New York. Most of our ily possessions had been taken b Nazis. As we found out after the the Russians—and even the Americ had helped themselves to the mod t mainders of my "inheritance" whi had entrusted to some faithful f But at that time worldly possessio not seem to matter anymore.

Now I was in America, the la the free! With a heart full of grea and expectations and two suitcas $2 (that was all we were allowed with us) I was ready and eager t a new life!

SPRING CONFIDENCES

THE AIR WAS so fresh and soft I hated go in the house after hanging the ankets. I wandered over to see whether ere were any signs of life in the flower d we had planted yesterday.

Of course there weren't, but it made good excuse.

"HI!" CALLED Claire Mawson from r kitchen door beyond the hedge. ome have a cup of coffee with me. n taking time out for a while."

"So am I. It's too nice to go back to y house but I'll gladly come to yours."

Claire's kitchen was full of the scent fresh air and lilacs and cinnamon buns. iffed luxuriously. "This is even better an outdoors."

"Sit there by the window and you can joy my view of your yard."

"It does look pretty from here. My hing back! And you get the view! Oh, ll, I look at your landscape from my droom, so I guess we come out even." She smiled at me before pouring the ffee. "We do, don't we?" And we th knew she meant more than in just oking at each other's property.

Marilyn had come to me yesterday in rage. She and Claire had had a big gument. Someone had to hear her out and she had picked me.

I HAD LISTENED with sympathy. It flattering to have someone else's daughr think you have enough intelligence see her side of the story—especially hen your own is beginning to wonder ow you were ever competent to look er her helpless babyhood.

"Everything I do is wrong. If I try to look after my room and my clothes, I'm too fussy about details. If I don't, I'm so sloppy and inconsiderate I hardly belong to the human race. If I bring my friends home, we're too noisy. If I don't, I'm too moody, moping around by myself."

The tirade hardly sounded like a description of the Claire I knew, but I was sure that it was the way Marilyn saw her at the moment. I broke out cokes and when Marilyn refused one, I knew she was really upset.

"Sit down and tell me about it from the beginning," I suggested. "This is a little like coming in in the middle of a movie. Unless you fill me in, I'll have to guess at what's going on."

"And you never would guess. You know my mother, and I don't think any of her friends would guess how stuffy and old fashioned she can be. I don't mind telling you because I know you like her and perhaps you can help her see how silly it is."

"Claire has a mind of her own, you know. I can't promise to change it for her."

"But maybe you can help her see that the rules we play by are all different from way back when she was a girl."

I CONCEALED the smile that tried to break through when she said "way back." Claire is older than I, but not so much older that I consider her youth ancient history.

Bringing myself back to the real issue,

I asked, "Just how are they different? Remember Karen is just going into her teens. Perhaps for her sake as well as yours I ought to know just how things have changed."

"Well, this business of chaperones, for one thing. In mother's day the older people were always snooping around to make sure the young people weren't doing what they shouldn't. And that meant what the old folks *thought* they shouldn't. Every time a bunch of boys and girls got together there had to be a chaperone. Ugh!"

"I thought chaperones were still pretty much a usual custom. Dan and I spend a lot of time going to parties where we have a good time but we aren't really the same age as the rest of the people there."

"Oh, well, you're different. You enjoy being with us kids and we don't feel you're spying on us."

"The word 'chaperone' does sound a bit that way. Makes you think of a girl laced up in a tight corset with a prim little lace collar and a tiny bonnet, riding along in a carriage with a needle-nosed woman in the back seat peering over her fan to make sure no one is holding hands. Thank goodness we are usually called 'advisors' or 'parents' or 'adult committee.' Makes me feel less antique and nosey."

"AND BESIDES these things are usually at the church."

"Or the school. Or the clubhouse. Lots of places."

"But it isn't everywhere, all the time. That's what gets me." She had picked up my darning ball and was twirling it in her hands. "Like my mother. She thinks that wherever we kids go there ought to be grown-ups *all the time!*"

"Pretty rough on the grown-ups," I laughed. "Unless they wear ear plugs. That helps."

"Just what I said. And besides. cramps our style."

"It does? In what way?"

"Oh, you know how we kids talk wh we're alone. Older folks don't like it a we know it, but that's the way we ar

THE CONVERSATION seemed to be go in several different directions. Her t ing about Claire and what had happe was not something simple that she co explain in a few easy sentences. A we had gone the whole circle thro dish washing and hand creams and able clothes and make-up and choic friends, we came back to the chape business.

"Now what's so wrong about a bu of us kids driving out to Ken's fam cabin after the prom?"

"Ken's family going to be there?"

"That's the first thing mother as And when I said 'no,' she hit the What makes people so stuffy?"

"Fear, I guess. The same kind of that makes you afraid to cross the against the traffic light. It might b right, but if it wasn't it would pro be fatal!"

"Fear? Fear of what?"

"Fear of some jokester getting c away by his freedom and spoiling for everybody. And fear of the group forgetting who they are. M Mawson, Carol Heath, Ken Read, each other on to things they would if they were thinking for themselv

"You parents are all alike!" B said it with a laugh. "I pity Karen. have as bad a time as I do!"

Apparently the talk had had so fect for Claire seemed relaxed an terpreted her words as a sort knowledgment that we help each Goodness knows, she's helped m enough!

Christ sets his followers free and unites them. This is the theme of the Lutheran World Federation assembly this summer. Paul's Letter to the Ephesians has much to say about it.

troducing Ephesians

JOHN SCHMIDT

"CHRIST FREES AND UNITES" is the eme of the Minneapolis assembly of e Lutheran World Federation this sum- er. It seems to speak very directly to ur generation's need.

It is Jesus who delivers us from in- lerable slavery to self and sin. This is e constant theme of the New Testa- ent, particularly in Galatians and Ro- ans—"Christ frees!" At the same time d by the same act, he unites. Free- om and unity belong together.

THIS TRUTH we find emphasized par- ularly in Paul's Letter to the Ephe- ns, which is why this epistle is com- ended to Lutherans around the world r their thinking preparatory to the Min- apolis assembly. In the weeks to fol- w, this series of Bible studies to be blished in THE LUTHERAN will be con- rned with this epistle. We will try to llow Paul's thinking as he considers me of the central doctrines of Chris- n belief.

More than in all the other epistles mbined, this one speaks of the task of niting all nations and races into a single rotherhood under a common Lord. It nds the motive for this in the mind and ill of God the Father and of his Son 1:9-10).

The unity that is so greatly needed can ome only when man's alienation from od has been overcome. Only when an learns that "Christ frees and unites" an there be true community.

Contrary to our usual thinking on the subject of Christian unity, it is not to be our creation. It is God's creation through Christ and it is the duty of his children to be "eager to maintain the unity of the Spirit in the bond of peace" (4:3).

It is established upon the fact that there is only one body, one Spirit, one hope, one Lord, one faith, one baptism, one God (4:4-6). This is stated as a fact. Unity exists because God made it.

OUR AMERICAN genius for organization makes it difficult to remember that this unity, in the early church, was not organizational. There was great diversity in faith and structure. The church has never been fully united in a visible unity.

Yet the church's unity, as its freedom, is real. The church was conscious that its life rooted in a single event—the incarnation of the Christ—and in the continued possession of the Holy Spirit, through whom Jesus exercises his headship.

We glorify the "Christ (who) frees and unites" when we give our existing unity the fullest visible expression, "in one voice glorifying the God and Father of our Lord Jesus Christ" (Rom. 15:6). We recognize the necessary limits that exist because of our differences. That certainly demands in us a readiness to be taught. A German theologian has been quoted, "The odd thing about you Americans is that in a discussion you assume that the other fellow might be right." It is in that spirit that we should begin our study of Ephesians.

WORSHIP NOTEBOOK

Twenty-second in a Series on the Liturgy: THE SANCTUS

ABOUT A YEAR AGO a clergyman in England got himself in trouble. A small child of his parish had died and was buried in the churchyard. The parents wished to erect a grave marker with a statue of an angel on it. The cleric forbade the statue, explaining that he wished to get rid of the popular notion that we become angels when we go to heaven. He was vigorously criticized for this.

We don't know much about angels. Children are sometimes told that angels come from heaven to guard them in their sleep.

The church has been careful in defining angels. Theologians explain that angels are messengers of God (that is what the word "angel" means). The scripture speaks of hosts of angels (remember the Christmas story), and their ranks are divided into many grades, for example Cherubim and Seraphim.

IT MAY BE STRANGE to us that our worship on a Sunday morning extends beyond the walls of our parish church, even beyond the limits of this world. These otherworldly creatures join us in our praise of God. That is what we say in our liturgy—

> *Therefore with Angels and Archangels and with the whole company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee . . .*

As the minister at the altar finishes these words, there is a burst of song, and heaven and earth join in the Sanctus.

It is appropriate that the first words we sing at this point are the words of the angels themselves. Isaiah, the prophet (6:2, 3) in the year that Uzziah d had a vision:

> *I saw also the Lord sitting upo throne, high and lifted up, and train filled the temple. Above it st the seraphim: each one had six wi with twain he covered his face, twain he covered his feet, and twain he did fly. And one cried another, and said, Holy, Holy, H is the Lord of hosts: the whole e is full of his glory.*

Here are the opening words (with s modification) of the first part of Sanctus (the Latin word for "ho One wishes that the English us "hosts" had been retained instead o Hebrew *"Sabaoth,"* which may be taken for "Sabbath," the day of rest.

THE SECOND PART of the Sa brings to mind an event in the e life of Christ. From the dream of and the majestic throne of God wi attendant echoes of heavenly prais are carried back across the years t beginning of Holy Week. In triumph who left the praise of the angels come a man, receives the praise of

> *And the multitude that went b and that followed, cried, sayin sanna to the Son of David: Ble he that cometh in the name Lord; Hosanna in the highest.*

Like so many words in our which come from other languages sanna" is frequently not understo means "Save, I beseech Thee," used in the great Hallel, a collec Psalms 113-118 (see 118:25, 26). was a part of the great Jewish

me scholars have suggested that these ords were a part of the hymn which e Lord and his disciples sang in the per room at the Last Supper.

THE FIRST PART of the Sanctus was ed frequently in Jewish rituals. As the urch began to formulate its worship ere was some reluctance (for fear that hristians would be regarded as a splinter wish sect) to use these Jewish hymns. about 200 the words from Isaiah (and e can see a close parallel in Revelation 8) were incorporated into the liturgy. hree hundred years later, the second rt (commonly called the *Benedictus ui venit*) was added.

In the Roman mass, the words of this cond section were regarded by some an indication that with the consecra- on Christ would come. Hence the Ro- an Church directed that a bell (the so- lled Sanctus bell) should be rung at e Sanctus, a practice continued to this ay.

LUTHER IN FIRST revising the mass di- cted that the Sanctus should be sung ter the Words of Institution, to place e emphasis where it properly belongs, the communion and not on the con- cration. Yet Luther allowed the eleva- on of the bread and wine during the ords "Blessed is he that cometh . . ." nd there are those who feel he did this give emphasis to the Real Presence.

In the second, or German, revision, uther substituted a paraphrase or hymn xt for the Sanctus and directed that it e sung during the administration of the acrament. Dr. Luther Reed says that his was one of the least fortunate of uther's revisions and while recounting e story of Isaiah's vision, omitted the aise of the congregation. The melody f the Sanctus in the Common Service ook has been ascribed to Bach, but scholars feel that there is little authority to support this assumption.

IT IS THE PICTURE formed in our minds by these words which ought to give meaning to our worship here. Someone has suggested that the scene is of Christ on the cross surrounded by the whole creation. Here before that awful moment when God effected the salvation of mankind are gathered all that he has made. Recognizing the moment for its value as their reconciliation, every voice is lifted to praise God for his goodness. The angels begin with the hymn of heaven, and its strains are joined to the words of men, the disciples of Christ.

Nothing before in time or space has ever come close to this moment. The enemies of God are by the cross defeated, and the whole creation with a single voice lifts its praise and adoration. In that moment we join the universe in a song of praise to God.

Our concerns, anxieties, and frustrations can in a moment be forgotten. Christ is coming, to this congregation, to its troubled people, to me. Oh let me sing, let me feel the joy of that moment, Hosanna in the highest!

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Estrangement

QUESTION: My sister, Elaine, eloped about three years ago. I stood up for her because we were very close. But my

mother was angry because she insisted upon being married in her own time and way. Mother, in her early childhood, went to — church, but changed to the Lutheran church later. She still has some of the ideas of the first group. She wanted Elaine to be married on Wednesday because the abbreviation of it is Wed. and that was the day on which to get married. Elaine got mad and eloped.

Since then I talked to Mother and Elaine. Mother has told my sister that she is sorry for having tried to plan her wedding day, and all was forgiven. This happened while Elaine's husband, Joe, was in the army. Since his return Elaine will have nothing to do with the rest of us. I wrote her a letter, giving some Bible passages, to try to reconcile them to the family. She sent the letter back. They live with Joe's parents. They all go out together, and they have turned Elaine against us.

Shall I write to her again to try to get her back, or shall I leave her alone?

REPLY: Your mother's one act, which you have reported, indicates undue possessiveness and meddlesomeness. It prompts one to wonder how many other acts of similar character she may have performed. Are you sure that you have kept free from such an attitude and behavior? Elaine's attitude seems to call for more than just one act as an inciting cause.

Your giving of Bible verses in your letter was not tactful. Most people resent being "preached at." Citing Scripture is likely to convey the impression that you feel you are better than the other person.

There is but one thing that you may try at present, and even that is questionable. That is to give Elaine a friendly visit. If she receives you, make the call as pleasant as possi Don't deliver a lecture. If the atm phere favors it you may ask what can do to make things right.

Aside from this one suggestion had better leave your sister alone, you will be rated as an aggressor the situation will become worse. C tinued stirring of such cases tends aggravate rather than relieve them. she is determined to have nothing to with the family, let it be so for the t being, even though it hurts. In t she may view matters in a diffe way. At a later time, it may b order to have someone whom El respects talk to her in a casual but be sure it is someone for wh she has great respect.

Proportion?

QUESTION: My wife has been hol a nice position in a department s and is earning a good salary. We married just a few months ago an still working out financial arrangem What proportion of our budget sh be paid by my wife? She is as unce about this as I am, but she is very sonable.

REPLY: In cases of double inc couples manage in a variety of Some husbands bear all the exp of living and running the house. the wife's earnings are set asid some special purpose, such as pur of a home, or perhaps a bus Whatever plans they make should vide for spending, giving, and s They should also manage to kee of debt, except for the purchas house or some other major nec People with a Christian outloo good sense usually have no t about this sort of problem.

THE DOCTRINE OF MAN

Body and Soul. A Study on the Christian ew of Man. By D. R. G. Owen. Westminster ss. 239 pages. $3.75.

Here is an incisive, provocative examina- on, by a professor at Trinity College, ronto, into the three answers to that age- l question, "What is man?"

One answer comes from what Owen calls ligious" anthropology, the Orphic strain Greek philosophy and oriental religion, hich has frequently corrupted Christianity; en Luther was not wholly free of it. A cond arises out of modern scientific evi- nce in three areas: the physical, from ological science and "the fact of evolu- n"; the social, from anthropology and arxist economic theory; and the psy- ological (e.g., Freud).

These two answers differ sharply. "Re- ious" anthropology talks of a body-soul alism and the immortality of the soul; ientific evidence sets up a one-level ma- rialism and sees only the finality of death. ne former tends to antiphysical asceticism id absolutistic ethics (e.g., Calvin); the tter can lead to a free self-expression psy- ology and complete relativism.

Both solutions err by overemphasis, yet ch has value. "Religious" anthropology ses the need for concepts like "spirit," eedom, and values. Modern science, the child of Christianity," must not be anath- matized but rather baptized, as part of od's general revelation, into Christianity, the most avowedly materialistic" and world-affirming" of the great religions.

Then the author turns to the third or iblical view of man as a psychosomatic nity: (an "animated body" in Hebrew nought, not the "incarnate soul" of Greek hilosophy) with its stress on resurrection f the body and freedom through Christ om the bondage of self-love to self-fulfill- ent by service of the neighbor in love in he Kingdom. This biblical anthropology llows the full insights of modern science and actually preserves what "religious" anthropology is seeking.

Experts in each discipline could doubtless add more, or disagree on details, but the comprehensive survey is masterful. The summary on the findings of biology and psychology, as well as the treatment of Gen. 1-3 as a theological unity and of the "image of God," should especially interest pastors. But teachers, scientists, social workers—anyone who thinks about "man's most vexing problem," man—should find stimulation here.

Above all, this book can help straighten out misunderstandings by Christians over their own doctrine of man. If pondered, it might even put an end to sermons on unbiblical notions like the immortality of the soul and such phrases as that borrowed from *The Book of Common Prayer* in the burial office (*CSB*, p. 253), "Forasmuch as it hath pleased Almighty God . . . to take unto Himself the soul of our brother; we therefore commit his body to the ground." Such dualism Owen calls "spurious intrusions of 'religion' " into Christianity.

Philadelphia, Pa. JOHN REUMANN

ADVICE ON EVANGELISM

Ways to Win. By W. E. Grindstaff. Broadman. 212 pages. $2.75.

In preparation for this book the author collected various "ways to win" from more than fifty denominations in America, Europe, and Australia. It is not strange, therefore, that most of the recognized methods of evangelism are listed, and many explained in detail.

There is a strong emphasis on "Reclaiming the Disinterested," "How to Secure Prospects," "Organized Visitation Evangelism," "Promoting Personal Work," and "Pastor's Prospect Class." Some suggestions may grate on sensitive minds and may be frowned upon by others, but in the main these chapters are highly evangelical.

The chapters on "The Revival Meeting"

and "Attendance in Revival" contain suggestions which could be helpful to a congregational committee planning a preaching mission. Writing of the "evangelist" (whom we usually call the "missioner") the author comments that he "must be sound in doctrine, co-operative in attitude, sane in methods, and beyond reproach morally."

There are some helpful comments on publicity for evangelistic meetings. "Advertising is now regarded as a necessary church expense," says the author.

Some pastors who have been troubled about "invitations" following the sermon will find suggestions here. Not all could be used in a Lutheran church, but one's thinking will be quickened by what others do.

Phoenix, Ariz. C. FRANKLIN KOCH

BLACK MAN GOES SOUTH

Let the Righteous Speak. By Clemonce Sabourin. Pageant Press. 89 pages. $2.50.

On a summer holiday a Missouri Synod pastor from New York City, who happens to be a Negro, drove with his wife and son down south through Georgia, Alabama, Mississippi to New Orleans, and back up through Tennessee, North Carolina.

It's the sort of vacation tour millions of white people take, through beautiful country studded with sites of historic interest. But white people don't have to figure out how to find churches, restaurants, toilets, motels "FOR COLORED" as the Sabourins did. Also Negroes of the South don't talk to white people candidly, as they did to the Sabourins, about their thoughts regarding segregation.

Pastor Sabourin is as calm and objective as possible in recounting his experiences. At the end, though, his resentment churns up to the surface with prophetic fury. Seldom has a Negro stated the case against segregation so lucidly, passionately.

In brief flash-backs the author gives essential parts of his own life story from the time he was a boy in New Orleans. Here is a Negro Lutheran, living in the white man's world, and what he thinks about it.

G. ELSON RUFF

FOR DEVOTIONS

Joy in Believing. By Henry Sloane C
Edited by Walter Russell Bowie. Scribner
pages. $2.95.

Here are insights from long years i
pastorate, carefully gathered and mo
with "joy in believing" and lined with
ers of assurance and thanksgiving. A
inside will reveal helps for the devo
life, brilliant illustrations for homil
efforts and refreshing encouragemen
life in the arena of circumstance.

A dozen general headings—whic
clude both theological and practical
cerns—are the key to the contents. S
cally noteworthy are: "Through Perp
to Faith," three sections on the cross,
rection and atonement, and an u
charming series of expositions on
Grace of Thankfulness."

A homiletician will recognize in
previously unpublished jottings a gr
condensation of many sermon themes.
there is scarcely a page which doe
betray Dr. Coffin's wide literary acq
ance and his discriminatory use of ma

New York City ROBERT D. HERS

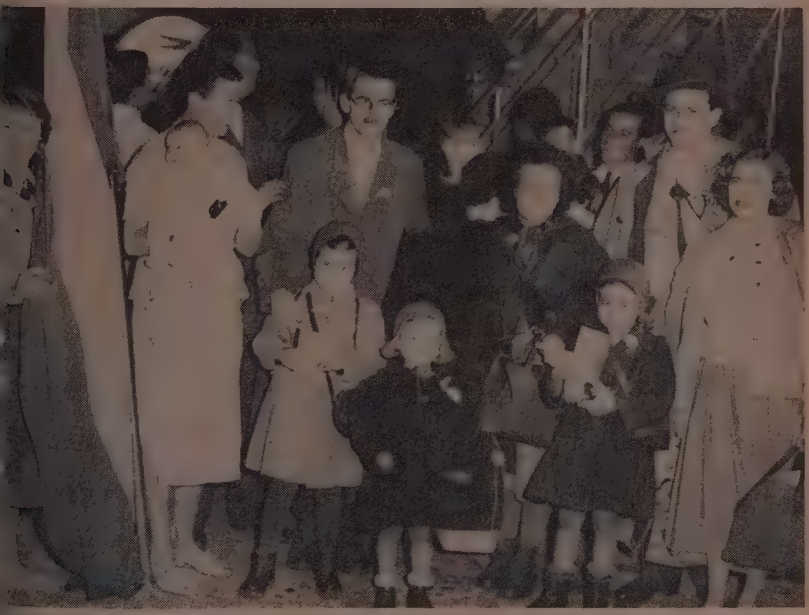
The Invincible Christ. By Massey Mott
zel. Abingdon. 142 pages. $2.

This Presbyterian clergyman emph
that Christ must be central in all Ch
preaching and teaching. In 13 easy se
he describes with eloquence various
of the Christ personality. "The
bringing Christ," "The Disturbing C
"The Risen Christ," and "The Und
Christ" are some of his chapter titles

Religion in and on the Job. By Eugen
Howard McCann. 128 pages. $2.

Here is "layman's religion" at it
complicated and most nontheologica
Being a Christian is being honest, v
diligently, loving your family, go
church. The writer is director of ra
the Brush-Moore newspapers, and
brisk newspaper columns of abo
words apiece. There are 50 of th
printed in this book.

theran sponsors of Hungarian refugees get publicity in Buenos Aires



The Leskos—father, mother, and three daughters—were welcomed

RGENTINA: Buenos Aires, March 1.— THERANS aren't accustomed to favor- publicity in leading newspapers of Roman Catholic country. The un- ected happened when the first group 20 Hungarian refugees arrived here. This was an event in which all seemed be deeply interested. Among the refu- es was a family of five, Mr. and Mrs. roly Lesko and their three daughters. r. Lesko is a brother of the dean of our w Lutheran theological seminary. Gifts om Lutherans in Argentina assisted this ngarian family in resettling here.

Reporters were interested in the ngarians arriving from Vienna in vy winter clothes while Argentina was periencing a midsummer heat wave (temperature was 92 the day the refugees got here). The daily newspaper *El Mundo* gave prominent place to a picture of the Lesko family (*see photo*).

Reporters also visited the Hungarian Lutheran church in the Belgrano sector of Buenos Aires and took pictures of the two Lesko families on the following Sunday. The brothers had not seen each other for more than 10 years.

There was frequent mention in the newspapers of the Lutheran World Federation, whose Argentine representative, Andrew Pirk (a refugee from Estonia), was on hand to greet the airport arrivals. The Lutheran seminary, Facultad Luterna de Teologia, was often in the news also.

—EVELYN L. WALBORN

Emphasis on Leadership Training Recommended To Raise Level of Education in Sunday Schools

By FRANCISCO MOLINA

PUERTO RICO—Emphasis on leadership training may be a means of solving some dif problems the Caribbean Synod faces in the field of parish education, the Rev. Harner Mid warth, field secretary of the ULC Board of Parish Education, told synod committees in Puerto and the Virgin Islands last month.

Pastor Middleswarth met with synod leaders to discuss how to raise the level of parish education in their area. The problem of the lack of educational materials in the Spanish language is gradually being solved by the work of the committee on Spanish publications, under editorial chairmanship of the Rev. Leopoldo Cabán. Pastor Cabán has his office in the Church House in New York City.

The problem of the lack of room in some of the Caribbean parishes cannot presently be solved. City churches in the Puerto Rico Conference have parish education facilities normally located on the first floor of the parsonage. Rural parishes have small chapels with an average seating capacit 100. They have nothing else. Sunday sc classes are conducted outside the buil When it rains they have to be condu indoors.

A PICTURESQUE SIGHT is being offere Redeemer Church, Puerto Nuevo (the Carlos Torres, pastor), now under con tion. The new walls are going up ar the small old house that has been us chapel for a number of years.

A hall in the new building, hastily re for the special services of the recent gelism mission, will be used as a temp chapel while the old structure is being down in the course of the constructio

Growth is exemplified by this construction picture of Redeemer Church in Puerto Nuev *New church is going up around the original chapel indicated by Luther emblem on*

edeemer Church Dedicated in Rapidly Growing Macon

By PAUL J. RENZ

MACON—Redeemer urch, Macon, Ga., ich relocated on a o-acre lot at the in- section of two resi- ntial thoroughfares, s dedicated Mar. 3. stor of the church the Rev. Hugh E. umgartner, Jr. Re- emer has been the urth church he lped to build. The brick building s designed by T. rman Mansell. Be- use of the important le Macon is playing the rapid growth of e southeast, the ard of American issions granted mis- n status to the con- gation which had en self-supporting.

Redeemer Church, Macon, relocated on convenient two-acre lot

Move to new location brought immediate increase of attendance

After six weeks in the new building, at- dance nearly doubled. Eleven adults have n received and a large group of prospects are included in the class for church membership.

A YOUTH BUILDING was dedicated on

Accustomed to the cramped space of their quarters, Lutherans at Puerto Nuevo it exhilarating to pick their way through debris of construction work in order to to the partially finished hall on Sundays.

SALE OF Bethany Church's building and unds has been recommended by the od to the Board of American Missions, ner of the property. The new road-build- program of the Commonwealth of erto Rico will take a considerable slice the church grounds, leaving the church ched on a tiny island surrounded by high- s. It is felt that such a location would more suitable for a service station than a church.

Bethany, now a rural congregation, will be relocated in the nearby Metropolitan Housing Development.

TRANSFIGURATION CHURCH, Río Piedras, is refinancing its mortgage with the bank through a loan from the Board of American Missions. In March of 1956 the congregation owed $25,000. The debt was down to $19,000 last month.

SYNOD'S executive committee has appropriated $500 to buy a lot on which to build a chapel in Santa Rosa, a rural community.

For many years Lutherans in that community have been conducting services in a shack they had erected with permission of the owner on his property.

GEORGIA-ALABAMA . . .

March 10 at Our Saviour Church, Albany, Ga. The men of the Brotherhood were responsible for the entire project from designing the blueprints to the laying of the tile floor. The building was dedicated as Thomas H. Patton Memorial Hall in memory of the first youth advisor of the congregation, a lieutenant in the USAF who lost his life in a crash in Alaska.

Our Saviour Church has also voted to purchase a new parsonage. The present parsonage will become a Sunday school annex. The Board of American Missions is assisting in the latter project.

SEVENTEEN children were baptized by the Rev. J. Arthur Linn at Mount Zion-St. Luke's Church, Oglethorpe, Ga., at a recent service. All but one of them were great-great-great grandchildren of the Rev. Jacob Kreckley who organized Mt. Zion, said to be the oldest Macon County church, in 1838.

Fourteen of the children in the picture are members of the Coogle family. The other two are Linda Jean Smith and Alvin O'Neil Raburn, Jr. The youngest Coogle is eight months old.

VACATION CHURCH school workshops were scheduled for April 28 at St. John's Church, Atlanta, and for April 30 at Reformation Church, Savannah. The Rev. J. William Wahl of the ULC Board of Parish Education will direct the workshops.

THE SECTOR PLAN of stewardship was presented to pastors of the synod in March and to councilmen and lay leaders in April. Emphasis will be given to the plan at the May meeting of the synod.

ST. MATTHEW'S CHURCH, Columbus, Ga., acquired a two-and-one-half-acre tract of land on Macon Road, U.S. 80, in the eas section of Columbus. The house on property will be converted into a chapel Sunday school rooms. Payment of $18,500 price was made possible thr loans from the Board of American sions. Easter marked the first annive of ULC services in Columbus.

ST. PAUL'S CHURCH, Savannah, dedi a Gothic church on Palm Sunday.

DEDICATION of St. Mark's Church, H ville, Ala., was set for April 28. The gregation has been aided through the by members of Ascension Church, Sava

Baptism is family affair at Oglethorpe, Ga., congrega
Sixteen are great grandchildren of the church's fou

TWO SYNOD PRESIDENTS and an rector of evangelism conducted the Silverhill-Pensacola area mission to 11). Dr. Royal A. Yount, pres the Florida Synod; President C. E. the Georgia-Alabama Synod; and Keisler, director of evangelism in were missioners in the three churc

On March 31, Dr. Keisler met general committee from St. Matthe ville, Ga., and Ascension, Cha

inisters' "Distinctive Dress" Not Proper for Seminarians

By WILSON P. ARD

HAGERSTOWN—"Good order and churchss" should prevail in the use of minrial garb and vestments by seminarians sting pastors at services, the executive rd of the Maryland Synod told pastors month.

he executive board approved a statement ted by Dr. Paul H. Smith, Baltimore, Dr. Carl R. Simon, Washington, D. C., had been appointed to study the matter r the ministerium of the synod had ed for such a study last year. The re-t stemmed from concern voiced over fact that some seminarians wear stoles clerical collars and perform certain minrial acts prior to their ordination.

he statement pointed out that the quesof ecclesiastical vestments "is at once rtant and unimportant" since it tends become "a matter of controversy" in ry period of liturgical activity. It con-ed, however, that "liturgy, rites, cerenies and their symbolic adjuncts should regarded as an exemplification . . . of the h."

"For the sake of good order," the board said, only ordained clergymen should conduct services, preach and administer the sacraments. Students may engage "on stated occasions" in such ministerial activities as part of their training "when authorized by the pastor" and with the agreement of the church council. Where parishes are without a pastor or in the case of not yet organized missions, authorization must be given by the synod president or by a synod officer delegated by the president.

Concerning the use of clerical garb, the statement continued, "we hold that unordained students are laymen and not clergymen and that, therefore, dress recognized by the public as the distinctive dress of a minister of the church is improper."

For service in public worship, "the use of a pulpit gown, or cassock and cotta is in order. The stole, with which the candidate is invested at the time of his ordination, may not be worn by the unordained . . . The use of the clerical collar is reserved to the ordained clergy."

., to discuss plans for a mission, May 3. Over 50 attended the meeting alugh the combined confirmed membership both churches is only 270. St. Matthew's t the far end of the Georgia-Alabama od and in Region 3; Ascension is at the end of the Virginia Synod and in Region There are no other ULC churches within miles.

ERUSALEM CHURCH, last landmark of once-prosperous Ebenezer community nded by the Salzburgers which was feaed last month in the *Atlanta Journal* magine and on the cover of *Scenic South*, lished by a major oil company, broke und for the Salzburger Memorial Build-The building will serve as educational e for Jerusalem Church and have a room for the display of items of historical significance.

Synod to Consider Appointment Of Superintendent of Missions

THE GEORGIA-ALABAMA SYNOD will meet May 7-10 at St. Paul's Church, Savannah. Dr. Wynne C. Boliek will be ULC representative. Dr. Richard Gerberding of the Board of American Missions, will present the double apportionment plan for 1958. Proposed budget for 1958 is $160,000. Consideration of the appointment of a superintendent of missions and stewardship has been authorized by the synod's executive committee. Plans are also being made for the centennial of the synod in 1960.

Expanding Missions Build for Future Growth

By JOHN E. COOPERRIDER

CHICAGO—Gloria Dei Church, Northbrook (the Rev. James J. White, pastor), held a groundbreaking service for a house chapel on March 24, one year after the church was organized.

The house chapel will be the first of its kind built on the territory of the Illinois Synod under a program developed by the Board of American Missions. According to this program, the congregation will meet in the house chapel for worship and other activities until it can build a church. At that time, the house chapel will be converted into a home and sold.

The congregation has been meeting in a school since its organization.

Shown in the picture of the groundbreaking service are Pastor White with members of Gloria Dei's church council.

CHRIST CHURCH, Clarendon Hills (the Rev. Norman J. Thalman, pastor), laid the cornerstone for its new Christian edu unit on March 17. It was the second a cornerstone has been laid in the fou history of this mission which has a firmed membership of 250. In the p at left is Pastor Thalman.

Groundbreaking in Northbrook
House chapel will later be sold as resi

Cornerstone laying at Clarendon Hills
The second in mission's four-year history

ST. LUKE'S CHURCH, Chicago (the Eldred H. Trede, pastor), dedicated i parish building, March 24. The bu constructed at a cost of $100,000, w fourth built by the congregation in year history. It replaces a combinati ish hall and church built in 1907.

TRINITY CHURCH, Mt. Morris, has Pastor Luther H. Cooperrider time t the Lutheran World Federation in apolis, and authorized payment of penses.

The Rev. Frank Hurst has resi pastor of Calvary Church, Rockf fective April 1, and has accepted to Redeemer Church, Pittsburgh.

IFIC

istian Thought Dominates Seattle Public Discussion

EATTLE—Because an Episcopal bishop 't want to be "glorified," residents of city got a chance last month to hear e of America's leading scientists, indus- ists and labor representatives discuss faith can be translated into action in field of human endeavor.

he series of lectures and public discus- s at the University of Washington grew of the desire of the Episcopal diocese of mpia to mark the tenth anniversary of consecration of the Rt. Rev. Stephen F. ne, Jr., as diocesan bishop. Bishop Bayne declined the honor of an anniversary celebration and asked that the diocese organize instead a congress of Christian life and work as a means of carrying "religious conviction into the market place."

Leaders in the fields of nuclear science, industry, education and public service appeared before large audiences and told how Christian principles can be applied to their work. Among them was William M. Allen, president of Boeing Airplane Co., who was paired on the platform with Michael Budzanoski, a Pennsylvania labor leader.

By discussing their workaday problems in the light of Christian thought, Bishop Bayne said, they produced in their listeners "the kind of thinking most of us normally don't do."

INSYLVANIA

Ministerium to Consider Structural Change

PHILADELPHIA—Delegates to the Ministerium of Pennsylvania convention (May 20-23) at k Hill Falls will be asked to decide in principle on a radical change of the synod's organizational ucture.

The proposal for a reorganization of the nisterium into districts had been laid be- e last year's convention in a survey of structure and functions of the Minis- ium. Further study of the question was roved. This year's report suggests crea- n of 18 districts, two less than recom- nded in 1956, with an average of 20 shes in each.

Abolition of the present conferences would a long way toward streamlining the ucture of the Ministerium, some synod icers feel. Some conferences, such as lentown, include as many as 130 congre- ions. By splitting them into much smaller its, congregational interests could be bet- represented within synodical boards and Ministerium's stewardship efforts could expected to be more successful.

While sentiment seemed to be strong in or of the structural change, opposition the proposal may come not only from se who would like to maintain the pres- organization but also from advocates more radical change—a division of the Pennsylvania Ministerium into two synods.

The Ministerium includes at present 550 congregations, 12.5 per cent of all congregations in the United Lutheran Church. Effective development of synodical work in depth is being jeopardized by the size of the synod, proponents of a radical change believe, and could be assured best by creation of the two synodical bodies.

No definite action will be taken at this synod session if delegates vote in favor of the suggested structural change. If they approve it in principle, they will refer it to the committee for the revision of constitution and by-laws. The committee will then draft an amended constitution on which it will report to the Ministerium's second session (Nov. 11-12) at St. Paul's Church, Allentown.

Urban Churches Face Change

PROGRESS of Philadelphia churches in adapting to changing neighborhoods is one of the highlights of the president's report to the convention. Church schools, Presi-

dent Charles M. Cooper said, have recruited children irrespective of racial differences or previous church backgrounds.

Unchurched and Negroes have not only been added to membership rolls "but to the active life of the congregations. They will be found ushering in several Philadelphia Conference congregations side by side with men who have in recent years moved out of the neighborhood and still maintain their parish loyalty. Their children march with the third and fourth generation offspring of German Lutherans in children's choirs . . ."

Adaptation of urban churches to changing neighborhoods may require the merger of some parishes.** At the same time, rural parishes comprising several congregations under care of one pastor are becoming increasingly aware of the need for creation

CHURCH ATTENDANCE CRUSADE is yearly feature in program of First Church, Collingdale, a congregation of 650 confirmed members in the Philadelphia Conference of the Pennsylvania Ministerium. Emphasis extends from Easter to Pentecost, includes Sunday morning and evening services with sermons developed along two main themes: "Resurrection Power" and "Meet the Risen Saviour." Pastor of congregation, shown near Easter reminder, is Dr. Henry Hodel.

NO PLACE TOO HUMBLE

PHILADELPHIA—A police station an barn will be housing the newest mission gregations of the Pennsylvania Ministerium they acquire their own church homes.

Forty-eight charter members of a new gregation are holding services in Upper M Township police headquarters, just eas Norristown.

The "Mission in the Barn" is located Bethlehem on a former farm that is now of Muhlenberg Medical Center property

It is the second United Lutheran conc tion in the Lehigh Valley area to turn a into a church. A former stone barn jus of Easton is now three-year-old St. An Church, with nearly 200 confirmed memb

of smaller units and one-church pa

The report to the synod conventio gests procedures for division of m congregation parishes. It recommen creation of study committees exa "larger opportunities for worship, work, parish education, mission act and close co-operation with conferen synod as preliminary steps.

Evangelism to be Continu

EIGHTY PER CENT of the Minist congregations participated in six are gelism missions on synodical territ "tremendous impact was made on th life of the church" through the p the reports said.

Continuation of the program, the tee appointed to study a plan of ev suggested, should be assured for the time by approving a plan by the inner missions of assigning one or its staff to part-time evangelism ser

The committee "endorsed the need for a full-time or part-time di evangelism to lead and guide the ev program of the synod," but felt th on this proposal should wait unti decision on the synod's organiza structure has been taken.

The

thmary Helps Refugees nderstand American Way

By W. R. SIEGART

READING—The Rev. Julius Sathmary, pas- of St. John's Church, Mohnton, has re- ned from Austria where he was processing ugees for the Lutheran World Federa- n. He is now teaching 48 Protestant and ish Hungarian refugees in an Ameri- ization class which meets in Grace rch.

Four refugees are patients in the state erculosis hospital at Hamburg. Hunga- ns arriving in Reading said that many of m were disappointed after crossing the der because they didn't find "what Radio e Europe promised. Over 4,000 returned Hungary feeling they were let down."

T. JOHN'S CHURCH, Kutztown, was dedi- d by Dr. Charles M. Cooper, Ministe- n president, and the Rev. Charles H. off, conference president. The Rev. Jacob Bittner, now 75, who has been pastor he church since 1914, supervised the en- building program. St. John's records back to 1744.

---

tewardship reports show that 59 conference gregations increased their giving, 10 gave same as in 1955, 26 showed a decrease in ng, and one that had previously contributed ing gave something in 1956. The sector ect is being promoted in the conference.

T. PAUL'S CHURCH, Reading, began an ,000 program of renovation, including rch and Sunday school. Nativity Church, ding, the Rev. Luke S. Sweitzer, laid the nerstone for a $189,000 Sunday school ex. Atonement Church, Wyomissing, the . Wilson E. Touhsaent, pastor, broke und for additions to church and parish se to cost $250,000.

PRE-CONFIRMATION RALLY of over 400 addressed by Dr. Walter Brackin, Miss trraut Dietrich, Muhlenberg College, W. Robert Yeich of St. Matthew's ch, Reading, at Grace Church, Reading.

New St. John's Church, Kutztown
Congregation is over 200 years old
Reading Eagle

Dr. Lester E. Fetter, pastor of Alsace Church, Reading, introduced pastors and classes.

DR. MARGARET HASSLER, member of Trinity Church, Reading, was honored for 60 years' service on the medical staff of Community General Hospital, Reading. Dr. Gunnar Knudsen, her pastor, is president of the hospital board.

Parishes Seek New Alignments

PARISH REALIGNMENTS are being considered in the Lenhartsville parish, and at St. Luke's Church, Shoemakersville; St. John's Church, Gernants; St. John's Church, Host; and Zion's (Reeds) Church, Stouchsburg. The latter two congregations plan to merge with Christ Church, Stouchsburg.

Conference President Charles H. Ruloff recently met with Dr. Paul T. Slinghoff, president of the Reading Synod of the Evangelical and Reformed Church, to discuss future separation of union churches. Progress has been made and future progress is indicated. Loyalty to buildings and ceme-

Retirement in Reading

St. Mark's Pastor and Mrs. Deibert said good-bye to congregation they had served for 28 years *Reading Eagle*

teries complicates procedures. The conference will meet May 2 in the Robeson Church, Plowville, a former union church recently purchased by the Lutheran congregation.

THE REV. ELMER R. DEIBERT retired as pastor of St. Mark's Church, Reading, on Jan. 1 after a pastorate of 28 years. The Rev. Laurence G. Horn, pastor of the Church of the Living Word, Roslyn, was elected his successor and will assume charge July 1. Other retirements in the conference are that of Dr. Rufus Kern from the Moselem-Becker's parish (May 1) and Dr. Elmer Leisey from the Robesonia parish (June 1).

United Lutheran Church Women of the Ministerium of Pennsylvania will hold their convention in Trinity Church, Reading, May 16-18.

THE REV. THEODORE W. JENTSCH was installed as pastor of St. John's Church, Sinking Spring, by Conference President Charles

Youth Gets Scarcer in Readin

THERE ARE more older people and young people in Reading than in the ave American city. The age bracket of 65 y and over represents 10.6 per cent of city's population, as compared to a nati average of 8.2. The 45 to 64-year age g makes up 24.7 per cent as against 20.3 cent for the entire nation. But residen 24 years and less represent only 33.4 cent, against a 41.5 per cent average. development is attributed to the fact families with children are more and moving away from the city into the sub

H. Ruloff, the Rev. Maynard C. Ha pastor of Trinity Church, Pottsville, ar father, the Rev. T. E. Werner Jentsch tor of St. John's Church, Brooklyn, A $16,000 parsonage has been purcha

The Rev. Paul S. Fisher was instal pastor of the Bern-Leesport parish Ap by Pastor Ruloff and Dr. William R. S of Souderton.

Installation in Sinking Spring

President Ruloff and Pastor Hal come Pastor Jentsch as his father his side *Rea Ea*

ome Fund $100,000 Under Goal; evision of Plans Contemplated

By PAUL LEVI FOULK

YORK—Contributions and pledges for the posed Lutheran Home for the Aged total 44,000 according to the latest report of York Lutheran Welfare office. The fig- includes a $90,000 contribution for the irmary.

Estimated cost of the home is $650,000. date has been set for receiving bids and committee is studying possible plan re- ions. Latest plans call for the accommo- tion of 60 guests and an infirmary with a pacity for 20 patients.

Donations to the fund for the home in- uded $1,000 from the will of Milton Bupp, st York, who willed the remainder of his ,000 estate to Salem Church, Jacobus.

GROUNDBREAKING ceremonies were held the $25,000 addition to Emmanuel urch, Franklintown. Conference Presi- t Kenneth S. Ehrhart spoke.

NEW FREEDOM PARISH has sold its parson- e vacated by former Pastor M. E. Smith.

SHILOH CHURCH, York, is building a 0,000 education unit.

CHRIST CHURCH HOME, York, was willed ,216 from the estate of Charles E. Stone- r, York.

GRACE CHURCH, York, observed its golden iversary last month with services in ich Central Pennsylvania Synod President ight F. Putman and Pastor Samuel R. ank participated. The congregation was ganized in 1907 with 111 members, 28 of hom are still living.

PASTOR CHARLES L. LADY and family were ven a farewell party at Mt. Pleasant hurch of the Felton parish before leaving r his new parish, Konnarock, Va.

FERDINAND K. W. HASSE, a student at ettysburg Seminary, has been named sup- ly pastor of the Dover-Roundtown con- egations. He succeeds the Rev. John N. iller, who has been assistant pastor at lessiah Church, Philadelphia.

DR. PAUL LEVI FOULK, former pastor of St. Paul's Church, Hanover, is the new supply pastor at Christ Church, York. Dr. Gerald G. Neely, pastor of the congregation for the past 25 years, began work at New Freedom, Pa.

THE REV. ROBERT J. CALHOUN, pastor of Zion Church, Hummelstown, has accepted the call of Union Church, York. He will succeed the Rev. Paul L. Reaser who was called to St. James' Church, Gettysburg.

THE REV. VERNON I. NAUGLE, Loysville parish, will become pastor of Christ Church, Shrewsbury, May 1. He succeeds the Rev. F. Elwood Moreland who was called to St. Paul's Church, Spring Grove, Pa.

STUART H. LENGEL, Gettysburg Seminary student, has accepted the call of the Rossville parish. He will succeed the Rev. James R. Nace who resigned to become the first full-time pastor of Salem Union Church, Jacobus, Pa.

JACK E. STOUFFER, Gettysburg Seminary student, will assume the pastorate of the Goldsboro-Mt. Zion parish in July.

Follow-up of Mission Program Discussed by Congregations

By JEANNE W. WEBER

GETTYSBURG—Evangelism will be a continuing concern of United Lutheran churches, pastors and laymen were told at a spring rally in March at First Church, Chambersburg. The gathering was the first event scheduled to discuss how evangelism work can be carried on by the congregations which had participated in the West Penn Conference evangelism mission.

Results of that mission were still being felt. Pastor G. Martin Ruoss of St. Mark's Church, Mechanicsburg, reported that he had received the name of a prospective church member by the clerk of the hotel in which he had stayed while serving as missioner in Reading.

REDEDICATION services were held March 31 in the York Springs charge (the Rev. Norman L. Bortner, pastor) which had spent $17,000 during the past seven years on im-

PA.: GETTYSBURG . . .

provements and renovation of the church.

The Chestnut Grove Church of the same parish held a note-burning ceremony March 24 marking extinction of a debt contracted to finance construction of educational and fellowship facilities.

Greenville Church of the Fayetteville parish (the Rev. L. J. Kaufman, pastor) held dedication services April 7 after completing a five-year renovation project.

"Doorway to Life," a television program seen over WGAL, Lancaster, will be presented May 5 by Pastor Charles S. Sardeson of First Church, Carlisle. His presentation will mark the first time that a church outside the Lancaster area has been invited to participate in the program.

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A teen-age canteen will be opened N 10 by St. James' Church, Gettysburg. project was financed by donations from S day school classes and individual mem of the congregation.

Christ Church, Gettysburg, reports 60 persons enrolled in the sessions o *Faith and Life* program—a worship study program held Wednesdays du Lent. Classes were taught by professor Gettysburg Seminary. The class on "Ch and Social Issues" received the greatest terest. Taught by the Rev. Reginald D the class dealt with Christianity and politics and civil rights. A Negro stu from Gettysburg Seminary, a local la and a local teacher of history took par

The spring rally of the United Luth Church Women, West Penn Conference be held in First Church, Chambersburg, 2. "Malaya and Allied Fields" is the of the Rev. Warren C. Johnson, secr for Japan of the Board of Foreign Mis

The auxiliary of Gettysburg Sem met in Gettysburg April 30. The Donald R. Heiges, executive secretary National Lutheran Council, spoke.

NOVA SCOTIA

Teachers Offered Trainin For Vacation Bible Schoo

By DOUGLAS A. CONRAD

Halifax—Vacation school worksho be held in the Nova Scotia Syno month. They will be conducted by Elfriede Hartig, educational mission eastern Canada who serves both the and the Nova Scotia synods, and th J. William Wahl.

A Sunday school conference for officers and teachers will be held Paul's Church, Bridgewater, on Ma

The Rev. Paul Hansen, missionar British Guiana, will visit synod co tions during the latter part of May.

Clyde Wentzell, member of the class of Waterloo Seminary, has acc call to become pastor of the Maho

arish. He will take over the work after raduation.

THE SYNOD camp committee has announced a full schedule at Lake Mush-a-ush for the summer months. It will include a laymen's retreat, weeks for junior nd senior girls and boys, a leadership camp nd a ladies' camp.

GRACE CHURCH, First South, will begin onstruction of an educational unit early in e spring.

A laymen's retreat held in Resurrection hurch, Halifax, had an attendance of over rty.

ERVIN YOUNG, director of the Lutheran aymen's Movement, met with church coun-ls of Halifax and Dartmouth churches and ith the men of the steering committee of e Spryfield mission to explain the sector an of stewardship.

A LENTEN RETREAT for pastors of the nod was held on March 11 in St. Paul's hurch, Bridgewater. Liturgist for the com-union service was Dr. C. H. Whitteker, esident of the synod. Preacher was the v. Michas Ohnstad of the Spryfield mis-on.

OUTH CAROLINA

olumbia Mission Organized; uilding Activity in High Gear

By WYNNE C. BOLIEK

COLUMBIA—Our Saviour Church is the est addition to the congregations in the outh Carolina Synod. The mission was rganized March 24 with 95 adult and 152 aptized members in Saluda Gardens, West olumbia. Synod President Karl W. Kinard reached. The Rev. J. Shelton Moose, syn-dical field worker, participated in the ervice.

Board missionary is the Rev. Virgil A. ameron who began work in the community July, 1956. Services were begun in De-mber. A house-chapel was completed the ame month.

A REDEDICATION SERVICE was held at

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SOUTH CAROLINA . . .

Ascension Church, Columbia, on March The church has been enlarged, and stain glass windows have been added, one of th given in honor of the first pastor, Dr. W ton H. Greever, during whose pastorate original church was built.

The service was led by Pastor Herman Cauble. Dr. Kinard, a former pastor of congregation, preached.

THE FIRST UNIT of Holy Trinity mis in North Augusta was dedicated Marc Dr. A. R. Wentz, president emeritus of tysburg Seminary and now guest profe at Southern Seminary, preached. P William B. Schaeffer conducted the ser Pastor Moose conducted the act of de tion. Participants in other dedication ices were the Rev. James C. Dickert the Rev. Harvey L. Huntley, both Augusta, Ga.

A PARSONAGE for Our Saviour Ch mission congregation in Greenville, was icated March 17. The service was le Pastor J. Marion Rhoden.

INSTALLED by the synod president Henry N. Brandt as pastor of T Church, Georgetown, and C. J. Rice a tor of Good Hope-Trinity parish, Salu

ONE OF THE HIGHLIGHTS of the cent celebration at Newberry College was union concert by the Newberry C Singers on April 7. The group, con of several hundred voices, was und direction of Milton Moore. Dr. Harry ert Wilson and Dr. Paul Ensrud, w ganized the Newberry Singers in 193 guest conductors.

A May Day program on May 4 w low a historical pageant as part celebration.

IMMANUEL CHURCH, Greenwood, stalling an air-conditioning system . . Church, Rock Hill, will hold a ser Lutheridge, Arden, N. C., June 30 . . vation work in the chapel of St. An Charleston, has been completed. In ments in the parish building are in

During the first week in April,

(Continued on page 48)

NOD CONVENTION CALENDAR

ay 7-9
KENTUCKY-TENNESSEE: Grace Church, Louisville, Ky.
MISSISSIPPI: St. John's Church, Louisville, Miss.
NORTH CAROLINA: First Church, Greensboro
GEORGIA-ALABAMA: St. Paul's Church, Savannah, Ga.

ay 12-15
WEST VIRGINIA: Century of Progress Bldg., State 4-H Camp, Jackson's Mill

ay 13-15
INDIANA: St. Mark's Church, Auburn
MICHIGAN: Trinity Church, Battle Creek
CENTRAL STATES: First St. Paul's Church, Hastings, Neb.
FLORIDA: St. John's Church, Jacksonville
PACIFIC SOUTHWEST: First Church, Glendale, Calif.
WARTBURG: Peace Church, Steeleville, Ill.

ay 20-23
ILLINOIS: First Church, Decatur
IOWA: Central Church, Mason City
OHIO: Wittenberg College, Springfield
PACIFIC: St. Mark's Church, Portland, Ore.
PENNSYLVANIA MINISTERIUM: The Inn, Buck Hill Falls, Pa.
TEXAS-LOUISIANA: Redeemer Church, Houston, Tex.

lay 21-23
NORTHWEST: Trinity English Church, Appleton, Wis.
ROCKY MOUNTAIN: Holy Cross Church, Wheat Ridge, Colo.

lay 27-29
NEW JERSEY: St. John's Church, Ocean City

ay 27-30
MARYLAND: Church of the Abiding Presence, Gettysburg Seminary

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SOUTH CAROLINA . . .

(Continued from page 46)

and councilmen in all conferences met t other congregational leaders to discuss sector project which will be promote congregations this fall.

THE FRANKE HOME, an institution fo aged in Charleston, is in the process of moting an $100,000 appeal in the Charl area for a new dormitory building . . Paul's Church, Aiken, has purchased a parsonage . . . Construction was begu St. Timothy Church, Camden, to pr additional Sunday school space.

SURPLUSAGE

Profit sharing is not quite as modern as it sounds. In its Articles of Incorpo tion (1759) the Fund declared its determination "as soon as possible after a claims are met to distribute a SURPLUSAGE or part of it" among annuitan and widows and orphans.

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—CHANGES OF PASTORATE—

NORTHWEST

USTAFSON, DONALD. From St. Mark's Church, Fargo, N. D., associate pastor. To Cross of Glory Church, New Brighton, Minn.

E, MARVIN. To United Lutheran Church, Butte, Mont.

K, HARRISON C. From St. Peter's Church, Janesville, Wis. Retirement.

URGEIRSON, S. J. From St. John's Church, Duluth, Minn. To Edmore, N. D. (Evangelical Lutheran Church).

PACIFIC SOUTHWEST

NSON, NEALE O. From associate pastor, Grace Church, Richmond, Calif. To senior pastor.

PENNSYLVANIA MINISTERIUM

SERT, OSWALD. From Eastern Regional Secretary for Student Work of NLC. To Christ Church, Tinicum.

—DECEASED—

DR. CHARLES NORMAN SHINDLER, pastor of First Church, Windber, Pa., d April 8 at Johnstown, Pa.

A native of York, Pa., Dr. Shindler was graduate of Gettysburg College and Theological Seminary.

Before assuming the Windber pastorate, . Shindler served Christ Church, Dallas-n; St. John's Church, Lock Haven; St. n's Church, Steelton; Trinity Church, nstown; First Church, Greensburg; and nity Church, Homer City, Pa.

He was a past president of the Pittsburgh od's East Conference and of the Johnsn Lutheran Pastoral Association.

Dr. Shindler is survived by his wife, the mer Bessie E. Glatfelter; a sister, Dory, York; and two brothers, the Rev. ymond C. Shindler, Milton, Pa., and in, York.

Funeral services were conducted by Cen- Pennsylvania Synod President Dwight Putman at First Church, Windber, April Interment was at Greenmont Cemetery, rk.

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IN CONCLUSION

THIS MONTH a lot of worried young Americans are watching every mail for letters informing them whether or not their college enrollment applications have been accepted. Some popular universities have received four times as many applications as they can accept. High-school seniors who would have been enrolled without question five years ago may find it impossible to get into college this fall.

American colleges have twice as many students as in 1940. The number is expected to double again by 1970. It's partly because there is more money to send youngsters to college than there used to be, and partly because advanced education has become profitable in an increasingly technical civilization.

It costs twice as much to go to college as in 1940. Booming business on the campus isn't making the colleges rich. They don't charge students enough to cover expenses, but depend on endowments and gifts to make up the deficit.

Besides gathering money to pay current bills, the colleges must now invest large amounts in building funds. They must get equipped to take care of their share of the steadily increasing number of youth seeking further education.

THIS SITUATION is of importance to the churches which operate a large proportion of the American colleges. We United Lutherans had a "Christian Higher Education Year" appeal in 1950, seeking $6 million for our 14 colleges and 10 theological seminaries. That amount now seems small. These schools have been obliged to raise two or three times that amount since 1950 to keep up with the changing situation.

The old problem of finding en students to fill our colleges has solved. Church colleges, like the ot have to be selective in accepting onl number of students they can provide

But the money problem is more se than ever. Funds to increase profes salaries are needed for there will teacher shortage unless salaries are more attractive. There must be sch ship funds for students who can't their way at the present high prices. building funds. Any of our college use half a dozen new buildings.

Someone with a million dollars t away should consider the vast ben could be for many years if given t of the church schools. These sc though, aren't accustomed to depe on millionaires. Most of them hav kept going by numerous small gif hundred dollars will be welcome an and if you send it to the church in your area you'll probably get a p note of thanks from the grateful president.

WE'RE IN A fierce competition of Christians have a way of looking that can stand up against all riva It's in the colleges, more than an else, where these ideas are commun

In training leaders for the ne speed civilization which is unfold Christian colleges have a huge sibility in instructing students re the relevance of the Christian wa in a highly organized, industrial

The character of American changing rapidly. We may soon brutal, mass-organized, cynical around us if the yeast of the gospel isn't fermenting vigorou places where it will have the m effect.

—ELSO

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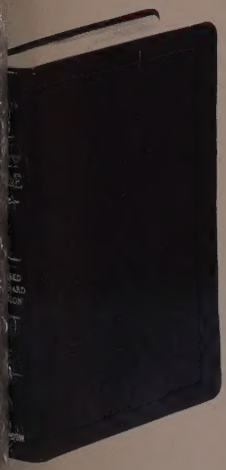

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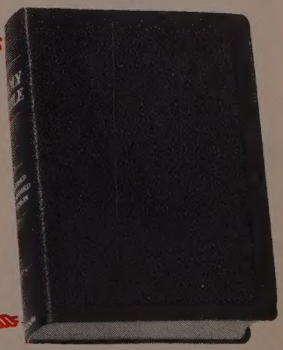

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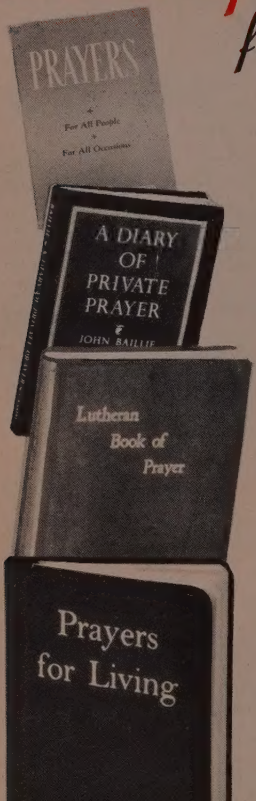

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